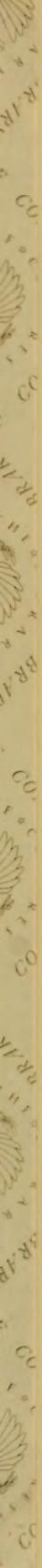


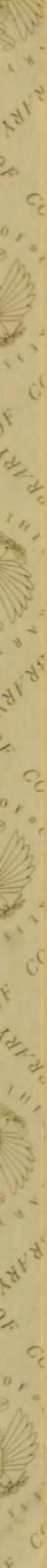
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1831





GREEK EXERCISES,

IN

SYNTAX, ELLIPSIS, DIALECTS, PROSODY,

AND

METAPHRASIS.

TO WHICH IS PREFIXED,

A CONCISE BUT COMPREHENSIVE

SYNTAX.

WITH

OBSERVATIONS ON SOME IDIOMS OF THE GREEK LANGUAGE.

BY THE REV. WILLIAM NEILSON, D.D. M.R.I.A.

LATE PROFESSOR OF GREEK, AND HEBREW, IN BELFAST COLLEGE.

39
11024

O GREECE ! thou sapient nurse of FINE ARTS !
Which to bright Sciencee blooming Fancy bore,
Be thisy praise, that Thou, and Thou alone,
In these hast led the way, in these excell'd,
Crown'd with the laurel of assenting time.

In thy full Language, speaking mighty things ;
Like a clear torrent close, or else diffused
A broad, majestic stream, and rolling on
Through all the winding harmony of sound.

THOMSON.

A NEW EDITION.

LONDON :

PRINTED FOR

LONGMAN, REES, ORME, BROWN, AND GREEN,
PATERNOSTER-ROW.

1831.

GREEN EXTRIGEE

PA 258

N 42

1831

A CONCISE BUT COMPREHENSIVE
CATALOGUE

OF THE

BOOKS OF ALL DESCRIPTIONS, PUBLISHED IN ENGLAND, SCOTLAND, IRELAND,
Wales, &c. & IN AMERICA, CANADA, &c. & IN OTHER PARTS OF THE WORLD.

BY THE EDITOR OF THE LONDON AND EDINBURGH CATHOLIC JOURNAL.

LONDON: PRINTED FOR THE AUTHOR, BY SPOTTISWOODE & CO.,
1831.
Price, One Shilling. Postage, Sixpence.

MONTHLY MAIL

LONDON

LONDON:

Printed by A. & R. SPOTTISWOODE,
New-Street-Square.

TO THE
REV. JOHN KEARNEY, D.D.
PROVOST
OF TRINITY COLLEGE, DUBLIN.

SIR,

In being permitted to dedicate this work to you, I feel that grateful pleasure, which arises from the contemplation of labours sanctioned and encouraged by the patron and judge of elegant literature.

It shall be my constant endeavour, as it is my anxious wish, to merit a continuance of your kind attention.

I am, Sir,

With the sincerest respect,

Your obliged, humble servant,

W^M. NEILSON.

TO THE

REV. JOHN KENNEDY, D.D.

RESPECT

OF FRIENDLY CONCERN DIRECTED

AT YOUR VARIOUS SPOTS OF HABITATION AND AS
YOU HAVE SOLELY, UNDIVIDED, IN MY JUDGMENT, I AM
ABOUT TO DO, THE POSITION WHICH YOU OCCUPY IS THE
MOST EXCELLENT IN WHICH A SOUL CAN POSSIBLY BE.

YOU ARE IN THE HIGH POSITION OF PASTOR OF
A CHURCH WHICH IS A CEMETERY OF SOULS, YET YOU
ARE AN EXCELSIOR.

I AM SURE

WEY HAS NEVER BEEN

FOR SO LONG A PERIOD OF TIME,

M. MELTON

PREFACE.

To acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity: the language from which almost all the terms of science are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisks: that the student may see, at once, the agreement, and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the notes on syntax, and the observations at the end of the volume, to which references are made, and give an account of them, when he recites the rules to which they are annexed.

The sentences, of which the Exercises on Syntax are composed, have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name, at the end of each sentence, as this part of the work exhibits those forms of expression only, which are common to all the Greek writers. As the understanding of the sacred Scriptures is, unquestionably, the most important object, in learning Greek, particular attention has been paid to the introduction of appropriate examples from the Septuagint, and New Testament.

The sentences are all, except in one or two unavoidable instances, in Attic prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed.

In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the

common Attic Greek. The student will thus learn every thing of importance in each dialect, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called Metaphrasis. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

To this edition are added, *Observations on some Idioms of the Greek Language*. The understanding of the peculiar idioms of a language being, at once, a difficult and important business, it is hoped that these observations will facilitate it to the student.

In making them, no attention was paid to the technical order of syntax. The object was to show how the Greeks expressed ideas which are common to all persons, but uttered in various manners : to follow, as much as possible, the course of nature, and habit, in the formation of the language. How far the author has succeeded must be decided by those who are competent judges. Many of the observations must be, already, familiar to the Greek scholar ; but he believes that several of them are original. Where he has ventured to differ in opinion from eminent writers, it is with diffidence and respect.

It will be evident, that the whole is merely a concise view of the general principles, and most usual idioms. To have gone at large into the elucidation of any one title in it, would have required a volume. But it is hoped that the student, who impresses these observations on his mind, will find both ease and pleasure, in applying them to the solution of such phrases as may occur in the course of his reading.

Those who wish for more minute and extensive investigations on this subject, may consult *Middleton's Doctrine of the Greek Article*; *Bos's Ellipses*; *Vigerius's Idiotisms*; *Kuster on the Middle Voice*; *Hoogeveen's Particles*; and *Dawes's Miscellanea Critica*.

The author feels particularly gratified in acknowledging the very kind attention paid to this work by the late Professor Dalzell, Edinburgh, and Professor Young, Glasgow. The continued friendship of the Rev. Dr. Bruce, Belfast Academy, and Rev. Mr. Hincks, Fermoy, (lately Cork), with that of many other gentlemen, who have assisted him in improving it, demands his warmest acknowledgments.

N.B. It may be proper to inform the reader that *ος, he*, is used throughout the Exercises. This is according to Dr. Moor's Greek Grammar, and is sanctioned by the authority of Xenophon. Grammarians, in general, exhibit the substantive pronoun of the third person, as wanting the nominative, *gen. ον, dat. οι*, &c. like the Latin, *sui, sibi, &c.*

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Remarks necessary to be observed in writing Greek.

1. THE final letter is frequently cut off (except in verbs) from words ending in α , ϵ , ι , \circ , $\alpha\iota$, or $\circ\iota$, when the following word begins with a vowel ; as, Παυτ^τ ελεγον.

2. All words ending in $\sigma\iota$, and verbs in ϵ and ι , take ν , when the following word begins with a vowel ; as, Εικοσιν ανδρες.

3. N is changed into γ , in compounds, before κ , γ , χ , and into μ , before π , β , ϕ , ψ ; as, Εγχριω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate ; as, απο οὐ Αφ^θ οὐ.

5. Εκ and ου are used before consonants, εξ and ουκ, or ουχ, before vowels ; as, Εξ ιμων, ου τουτο, ουκ εστι, ουχ ούτως.

6. The Attics use all contractions.

The manner of expression, in which each tense is translated in the second chapter, is retained, in general, throughout the work : but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb,

a	-	-	denotes Active.
m	-	-	Middle.
p	-	-	Passive.
1	-	-	Present.
2	-	-	Imperfect.
3	-	-	1st Future,
4	-	-	2d Future.
5	-	-	1st Aorist.
6	-	-	2d Aorist.
7	-	-	Perfect.
8	-	-	Pluperfect.
i	-	-	Indicative.
s	-	-	Subjunctive.
o	-	-	Optative.
l	-	-	Infinitive.
h	-	-	Participle.

After a Substantive, Adjective,

Pronoun, or Participle,			
m	-	-	denotes Masculine.
f	-	-	Feminine.
ne	-	-	Neuter.
*	-	-	Singular.
p or pl	-	-	Plural.
n	-	-	Nominative.
g	-	-	Genitive.
d	-	-	Dative.
a	-	-	Accusative.
c	-	-	Comparative.
sup	-	-	Superlative.
imp	-	-	Impersonal.

RULES OF GREEK SYNTAX.

THE ARTICLE.

* 1. THE article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With $\mu\varepsilon\nu$ and $\delta\varepsilon$, it signifies *partly*; and it is often used for ornament: as, (see observation 33—42.)

Αισχυλος ὁ τραγῳδος.

Aeschylus the tragedian.

Κακων των πριν μνειαν

To remember former evils.

εχειν.

Τα εξω.

The things without.

Εν τῷ φρονειν.

In wisdom.

Ο ερχομενος.

He that cometh.

Τ ανθρωπειον γενος τῇ μεν
αγαθον, τῇ δε φαυλον.

Mankind are partly good, and
partly bad.

Η νικη ἡ νικησασα τον
κοσμον, ἡ πιστις.

Faith, the victory which over-
comes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ανδρες αγαθοι.

Good men.

Ομιλιαι κακαι.

Evil communications.

Εθνεα πολλα.

Many nations.

3. An adjective is often put absolutely in the neuter, *χρημα* being understood ; as,

Ορθον (*χρημα*) ή αληθεια Truth is always a right thing.
αει.

'Η πατρις φιλτατου (*χρημα*) βροτοις. To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood ; as, ^a(see obs. 3.)

Αθηνη Διος τεκος απρυτωνη. Minerva, invincible daughter of Jove.

Φιλε τεκνον. Dear child (son).

Ω ψυχη ος μηδ' ησθησ. O soul ! who hast not been gratified.

* 5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer ; as, (see obs. 4—6.)

Οιομενων ειναι σοφωτατων Thinking themselves to be the ανθρωπων, for *autois* wisest of men.

ειναι σοφωτατους.

VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person ; as,

Ζευξις εγραψε. Zeuxis painted.

Οφθαλμω λαμπετου. His eyes shine.

Καταδουσιν ορνιθες. Birds sing.

^a Thus *τω γυναικε*, the women ; *τω χειρε*, the hands ; according to the nature of the Attic dialect, which makes the masculine and feminine of many adjectives in *ος* the same.

Αθανατων μετα φυλ' ιτην, προλιποντ⁷ ανθρωπους Αιδως και Νεφεσις. Modesty and justice, having left men, departed to the heavenly gods.

This form of construction is used to generalise the expression.

* 7. Neuters in the plural have commonly verbs singular; as, (see obs. 3. note.)

Τα βελη εκπιπτει.

The darts fall out.

Τις αργυρεω ύποτασσεται παντα.

All things are subject to money.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Τμεις εστε το φως του κοσμου. Ye are the light of the world.

Κακων επικαλυμμα εστιν ο πλουτος. Wealth is the cloak of evils.

9. The infinitives of substantive verbs, such as *ειναι*, *γινεσθαι*, &c. have the same case after them that goes before them; as,^a

Τους μεν ειδοτας ταυτα
ιγγειτο καλους και αγαθους
ειναι, τους δε αγνοουντας
ανδραποδωδεις αν δικαιως
πεκλησθαι.

He thought that those who knew these things were good and honourable; but that those who were ignorant of them should be justly called slavish.

10. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; (see obs. 5.) * but a nominative when they are the same; as,^b

^a Sometimes when a dative precedes the infinitive, an accusative follows it, agreeing with an accusative, understood, before it; as,

Ηρμοζε σοι βασιλεα ειναι ορνεων. You ought to be king of birds.

^b The accusative, very rarely, precedes the infinitive, when it refers to the agent or subject of the preceding verb; as,

Ουχ οι πρεισσων γδει αν, αλλ' άπειο
εν γδει έωντον ήττοναντα, ταυτα
εξηρχε.

He commenced not those things, in which he knew himself to be superior; but those in which he well knew that he was inferior.

Ti βροτούς φρονειν λεγουσι; Why do they say that mortal men are wise?

Εδειξε πολεμίος ειναι βα- σιλει. He showed that he himself was an enemy to the king.

RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ανδρας οι εισονται. Men who will know.

Ο λογος ον ειπε. The word which he spoke.

* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative; as, (see obs. 7, 8.)

Προς τουτοις οις λεγεις Ξε- νοφων. Added to what Xenophon says.

Ούτος εστιν ον λεγεις αυ- θωπον. This is the man that you say.

GENERAL RULES.

* 13. A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two; as,

Αμφω ελεγον. They both said.

Ως ανεμοι (δυο) ορινετον. As two winds excite.

Φιλας περι χειρε βαλωμεν. Let us put our dear hands around.

14. Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most

worthy ; if they signify things without life, the adjective is commonly in the neuter;^a as,

Εαν αδελφος η αδελφη γυμ- If a brother or sister be naked.
γοις ὑπαρχωσι.

Αἱ δυναστεῖαι καὶ ὁ πλου- Power and riches are desirable
τος διὰ τὴν τιμὴν εστιν
αἰρετα (χρηματα).

Εγώ καὶ σύ τα δίκαια You and I will do the things
(χρηματα) ποιησομεν. which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender ; as,

Το πάσιν αρεσαι δύσαρεσ- It is very hard to please all.
τατον (χρημα) εστι.

SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case ; as,

Κυαξαρης ὁ παις του Ασ- Cyaxares the son of Astyages.
τυαγου.

Αυτολυκου θυγατηρ μεγα- Anticlea, the daughter of the
λητορος Αντικλεια. magnanimous Autolycus.

^a To this rule may be added nouns of multitude, which often require verbs and adjectives plural ; as,

Ἐρωτησαν αυτον ἀπαν το πληθος. All the multitude asked him.

The same occurs, when an indefinite pronoun refers to several objects, taken individually ; as,

‘Ωτινι εντυγχανοιεν, η δουλῳ, η ελευ- Whatever slave, or freeman,
θερῳ, παντας εκτεινον. they met, they slew them all.

Indeed there is considerable variety in the application of the rule to which this note is attached. For, when two synonymous nouns are used, the verb is frequently in the singular ; as,
Μαχη πολεμος τε δεδηε. The fight and battle raged.

And, sometimes, the verb agrees with that nominative which is nearest to it ; as,

Ανεμος τε και κυμα πελασσε. The wind and wave impelled.

GOVERNMENT.^a

SUBSTANTIVES.

17. One substantive governs another, signifying a different thing, in the genitive ; as,^b

Τοῦ Θεοῦ μακροθυμία. The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive ; as,

Το λοιπον (μερος) της ἡμε- The rest of the day.

ρας.

Το κατιστον (μερος) της The best part of philosophy.

φιλοσοφίας.

* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun ; as,

Πατης μου for *πατης εμος.* My father. (see obs. 57, 58.)

^a Although the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles:

1. Every nominative agrees with some verb, expressed or understood.

2. Every genitive expresses that *from which something proceeds*, or *by which it is possessed*; and, in general, depends upon a noun, or preposition, expressed or understood.

3. Every dative expresses that *to which something is acquired*. But, as the dative, in Greek, corresponds also to the ablative, in Latin, it expresses that *from which any thing is taken*, or *by means of which it is done*.

4. Every accusative is governed by an active verb, or a preposition, expressed, or understood; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, *the genitive*, &c. or when cases are said to be put absolutely, these principles should be referred to, and they will shew the force and nature of the expression. In order to assist the learner in doing so, the elliptical words are inserted, in the examples to the rules on government.

^b The dative is, sometimes, used instead of the genitive ; as, *Πατρι τιμωδων φονου.* *The avenger of your father's murder.*

And the poets, sometimes, change the substantive, that should be in the genitive, into a corresponding adjective; as,

Δουλεια κεφαλη. *The head of a slave.* (see obs. 49.)

ADJECTIVES.

* 20. Adjectives signifying *plenty*, *worth*, *commendation*, *power*, *difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,

Εργα(αντι)πλειστου αξια. Works worthy of the highest value.

(Απο) των χαλεπων α- πειρος διαβιωση. You shall live without trouble.

Γυμνασια μεστα (εξ) αυ- δρων. Places of exercise full of men.

Αναιτιος (επ') αφροσυνης. Not blamable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι (εκ) των ποιητων. The ancient poets.

Μονος (εκ) βροτων. The only one of mortals.

Οι νεωτεροι (εξ) ανθρωπων. The younger of the men.

Καλλιστος (εκ) ωταρων. The most beautiful of rivers.

Έκαστος (εκ) των παρουτων ελεγε. Each of those who were present said.

Δια (εκ) γυναικων. Noble of women.

* 22. The comparative degree governs the genitive, when it is translated by *than*; as,^a

(Προ) βουλης ουδεν εστιν εχθιον κακης. Nothing is more odious than bad counsel.

^a We, sometimes, meet with another construction of the comparative; as,

Μειζων παρα την καθεστηκιαν ώραν. Greater than the usual season.

And the government of the comparative is often, but not always, resolved by *η*, *than*; as,

Κρεισσων η φιλος. Better than a friend.

23. Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; * and those compounded with *συν* and *δύον*, govern the dative; as,^a

Ἡμιν εσται χρησιμον.

It will be useful to us.

Συντροφος τη ἀπλοτητι.

Accustomed to simplicity.

Ελευθερω ανδρι ευχτον.

To be wished for by a liberal man.

Τοις γενναῖοις το αισχεον
εχθρον.

To the generous, a base thing is
detestable.

* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

(Εξ) Ανθρωπων (επι) μα- By far the best of men.
κρω αριστος.

VERBS.

25. When *ειμι* and *γινομαι* signify *possession, property, or duty*, they govern the genitive; as,

Ο πιπρασκομενος ἐτερου He who is sold becomes the pro-
(χτημα) γινεται. perty of another.

* 26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing, and the like*, with their contraries, govern the genitive; also those which signify *distance and sense* (except *sight*); as,^b

^a The genitive is sometimes used instead of the dative; as,
Πιστοι ουτες Κυρου. Being faithful to Cyrus.

^b This is a very general rule. It includes all verbs signifying to

1. *Begin, attempt, undertake, endeavour — cease, dismiss.*
2. *Admire, desire, love — neglect, ridicule.*
3. *Want, ask, deprive, despair, abstain from, spare, empty, frustrate, err, fail — obtain, abound, fill, enjoy.*
4. *Remember, know — forget.*
5. *Accuse, blame, speak falsely of, judge — pardon, acquit.*

Αἰσθανομαι ψοφου.

Παντων των καλων ηρα.

Ουδε (απο) τουτου διη-
μαρτε.

Αμελεις (απο) των φιλων.

Απολαυει (εκ) των παρον-
των.

I hear a noise.

He loved all that were virtuous.

Neither did he fail of having
this.

You neglect your friends.

He enjoys things present.

27. *Εστι* taken for *εχω*, *to have*, governs the dative; as,
Εστι μοι χρηματα. I have riches.

28. All verbs put acquisitively, *i. e.* verbs of *serving*,
giving, **using*, **rejoicing*, *obeying*, *trusting*, *discoursing*,
**fighting*, and the like, with their contraries, govern the
dative; as,^a

6. *Excel, merit, command, conquer, restrain, seize on, hold by.*

7. *Value, care for—despise.*

8. *Share, differ, partake of, separate.*

9. *Distance from.*

10. *Sense, as hear, smell, touch, taste.*

However, many of these verbs are, occasionally, found with
other cases; particularly, verbs signifying to

Remember, desire, obtain, enjoy, the accusative; as,

Μεμνημαι ταυτα.

I remember these things.

Ποθω αυτον.

I long for him.

Τυχειν ἀπαυτα.

To obtain all things.

Command, abound, the dative; as,

Ηγειτο αυτοις.

He led them.

Βρυω μελιτταις.

Abounding with bees.

And many verbs seem to govern a genitive, or accusative,
indifferently. But the genitive, in such cases, always denotes
a part, in contradistinction to *the whole*, and depends upon *τι*,
μερος, or the like, understood; as,

Πινω οινου.

I drink the wine.

Πινω (τι or μερος εξ) οινου.

*I drink (some, or part) of the
wine.*

^a A preposition may be understood, after verbs of *following*,
and *discoursing*; as,

Ακολουθειν (συν) τινι.

To follow a person.

Ομιλειν (συν) σοφοις.

To converse with wise men.

Βοηθειν τη πατριδί.
Εἰκειν κακοῖς.
Μαχεσθαι τοις πολεμιοῖς.
Πᾶς αὐγῇ αὐτῷ πονεῖ.

To help his country.
To yield to misfortunes.
To encounter with the enemy.
Every man labours for himself.

29. A verb signifying actively governs the accusative; as,

Τουτὸν σὺ ὡς αγαθὸν αὐδῆσα
τίμας.

* 30. Verbs of sense, with the Attics, commonly take an accusative; as,

Ακοῦω ταῦτα. I hear these things.

31. Every verb may take an accusative of a corresponding noun; as,

Δουλευεῖν δουλειὰν αἰσχυ-
ραν.

Πολεμον πολεμίζειν. To wage war.

32. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative; as,

Δος μοι ταῦτα. Give me these things.

33. Verbs of *asking*, *teaching*, *clothing*, and *concealing*;

* And sometimes with the Attics, verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives; as,

Ἄπαντα (εἰς) σε διδάξο-
μαι.

Χρη αἰτεῖν τοὺς θεοὺς (χα-
τα, or επι) αγαθα.

Ἀποστέρει με (χατα) τα
χρηματα.

(Εἰς) σε γευω μεθύ.

We should ask good things of
the Gods.

He deprives me of my goods.

I give you wine to taste.

PASSIVE VERBS.

* 34. Passive verbs take a genitive of the agent, after them, which is governed by a preposition understood or expressed ; as,

Καὶ προς ὑμῶν λειφθησο- Shall I be left by you also ?

μας;

(*Τπο*) *φιλῶν νικῶνται φι-* Friends are prevailed upon by
λοι. friends.

Προς θεῶν ὀρμημένος. Impelled by the Gods.

* 35. Sometimes passive verbs have a dative of the agent after them ; as,

Το μεγεθος εκείνῳ των The greatness of his actions.
πεπραγμένων.

IMPERSONAL VERBS.

36. An impersonal verb governs the dative ; as,

Μεγιστον αυτῷ εδοξεν ειναι. It seemed greatest to him.

* 37. *Χρη*, *πρεπει*, and *δει*, *it behoveth*, govern the accusative, with the infinitive ; as,

Χρη ὑμας ποιειν τούτο. You must do this.

* 38. *Δει* and *χρη*, signifying *necessity* or *want*, *ελλειπει*, *μελει*, *διαφερει*, *μετεστι*, *ενδεχεται*, with their compounds, govern the genitive and dative ; as,

Χρη σοι (πληθυς) φιλων. You need friends.

Εκεινων τοις φαυλοις (με- The wicked have a share of
ρος) μετεστι. them.

Δει αυτω (τι, or μερος) He has occasion for money.

χρηματων.

THE INFINITIVE.

* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as *ώς*, *πειν*, *αχει*, *μεχρι*; as,

'Οστις *ζων επιθυμει*, *τει-* *ρασθω νικαν*. Whoever desires to live, let him try to conquer.

'Ωστε *αυτους μεν εχειν*. So that they possessed them.

* 40. The infinitive is often put elliptically, *δρα*, *βλεπε*, *σκοπει*, or *ώστε* being understood; as, (see obs. 77.)

Αυτος ενι πρωτοισι (*βλεπε*) Do you yourself fight among the first.
μαχεσθαι.

('Ωστε) *μικρος δειν*. Almost.

* 41. The Greeks use *μελλω* with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as, (see obs. 88.)

Περι όν ύμεις μελλετε κρι- Of which things ye are about to judge. *Judicaturi estis.*

PARTICIPLE.

42. Participles govern the case of their own verbs; as,

Τους νεωτερους τοιαυτα ηθη Instructing the younger men in such manners.

* 43. Verbs of gesture, *ειμι*, *τυγχανω*, *ὑπαρχω*, *γινομαι*, *κυρω*, *εχω*, *φθανω*, and *λανθανω*, are used, with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as, (see obs. 89—92.)

Ωχοντο φεροντες. They carried away. *Abstulere.*

Σιγα νυν εστως, και μεν
ώς κυρεις εχων.
Σωκρατης τυγχανει περι-
πατων.

Be now silent standing there, and
remain as thou art. Es.
Socrates walks. Ambulat.

* 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as, (see obs. 86.)^a

Αγαπων με διατελει.
Μεμνηματ ποιησας.

He continues to love me. Per-
severat amare.
I remember that I did it. Me-
mini fecisse.

THE SUPPLYING OF GERUNDS AND SUPINES.

* 45. The infinitive mood, or a participle, is used to supply the place of gerunds and supines; as, (see obs. 80.)

Εις το στρατιωτας συν-
αγαγειν.

Ευεργετων αυτους εκτησα-
μην.

Ποιειν αισχρον.

To gather the soldiers together.
Ad congregandum milites.

I acquired them by doing kindly.
Benefaciendo.

Shameful to be done. Turpe
factu.

* 46. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify necessity; as, (see obs. 96.)

Γραπτεον εμοι επιστολην.

I must write a letter. Scriben-
dum est mihi epistolam.

^a Under this rule are comprehended verbs signifying to *persevere, desist, perceive, appear*, and the like; as,

Διψων πανεται. *Sitire desinit. He ceases thirsting.*

Allied to the principle of this rule is the construction of adjectives followed by participles. (see obs. 93.)

THE CONSTRUCTION OF CIRCUMSTANCES.

* 47. The cause, manner, or instrument is put in the dative; as,

<i>Κρατεῖ (εν) μηχαναῖς.</i>	He conquers by stratagems.
<i>(Εν) αργυρεσις λογχαισι μαχου, και παντα κρατησεις.</i>	Fight with silver weapons, and you will conquer all things.

* 48. The question *whither?* is commonly answered by *εἰς* or *προς*, with the accusative: *where?* by *εν*, with the dative: *whence?* by *εκ* or *από*, with the genitive: and *by* or *through what place?* by *δια*, with the genitive; as,^a

<i>Εν Ρωμῃ.</i>	In Rome.
<i>Εις την Αντιοχειαν.</i>	To Antioch.
<i>Εκ, or απο της πολεως.</i>	From the city.
<i>Δια γης.</i>	By land.

* 49. Adverbs in *θι* and *σι* are used to signify *at a place*: in *δε*, *σε*, or *ζε*, *to a place*: and in *δει* and *δει*, *from a place*; *δε* is also added to accusatives, to signify *to a place*; as,^b

<i>Κορινθοθι οικια ναιων.</i>	Inhabiting houses at Corinth.
<i>Κλισιγθεν ανειλετο χαλκεον εγχος.</i>	He took the brazen spear from the tent.
<i>Ειμι Φθιηνδε.</i>	I go to Phthia.

50. The distance of one place from another is put in the accusative; as,

<i>Εφεσος απεχει, (κατα) τριων ημερων οδου.</i>	Ephesus is distant three days' journey.
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^a The preposition is often omitted; as,

Σούνιον ίρον αφικομεθα. *We came to sacred Sunium,*
Αιθερι ναιων. *Dwelling in Aether.*

^b These adverbs in *σι* are, originally, Ionic datives plural, governed by *τι* understood; as *Αθηνησι*, for *εν Αθηναις*.

* 51. The time *when* is commonly put in the genitive, sometimes in the dative^a; *how long*, in the accusative; as,^b

(Δια) ἡμέρας καὶ νυκτός,	By day and night.
(Εν) ἡμέρᾳ μιᾷ.	On one day.
Οὐγγὶ φιλοουντων (κατὰ) οἰλιγον τιχνεῖ χρονον.	The anger of those who love, prevails but a short time.

* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,

Ανδρίας (κατὰ τὸ μῆκος, η, ὑψος) δύσωδεκα πηχεῶν.	A statue twelve cubits high.
Ωνησαμην (αντὶ) δυο οβολῶν.	I bought it for two pence.
(Επι) χρυσῷ τὴν νικην ανησάτο.	He bought the victory with gold.

ABSOLUTE CASES.

* 53. The genitive case of a substantive is often put absolutely, the former substantive, ἐγενέκα, χαριν, εκ, εξ, or some case of τις or εἰς being understood; as, (see obs. 10, 11. and 17.)

Τα (εργα) Πλατωνος.	The works of Plato.
Ολυμπιας ή (μητηρ) Αλεξανδρου.	Olympias the mother of Alexander.
Επαινω (ἐγενέκα) της φιλομουσιας.	I commend you for your love of music.
Της γης (μερος) ετερμον.	They laid waste part of the land.

^a The genitive is used when an indefinite part of the specified time is expressed; the dative, when that time is to be distinguished from other times; as,

Ἐγενετο ἡμέρας.	<i>It happened in some part of a day.</i>
Ἐγενετο ἡμέρᾳ.	<i>It happened on a certain day.</i>

Adjectives formed from nouns of time are, sometimes, used in place of the nouns themselves; as,

Πανημεριοι μολπῃ θεον ἵλασκοντο.	<i>They propitiated the god with a song, during the whole day.</i>
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Αδραστου δὲ γυναικεῖον (μιαν εἰς) θυγατρῶν. He married one of the daughters of Adrastus.

Ω (ένεκα) τῆς αναιδείας. O! impudence.

* 54. The dative is often put absolutely, especially after *αὐτος*, *συν* being understood ; as,

Ταντὸν αὐτῶν ἐργάσαντο (συν) The same works with them.
εκείνοις.

* 55. The accusative is often put absolutely, *κατὰ* being understood ; as,

(Κατὰ) πατρὶδα Ρωμαῖος. By country a Roman.

Μᾶλα (κατὰ) θυμον εχό- He was much enraged in his λαθῇ. mind.

* 56. A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute ; sometimes, by the Attics, in the accusative ; very seldom in the dative ; as,^a

^a The dative is seldom used, in such expression, unless with a preposition ; although it is from this case that the Latins took their ablative absolute ; as,

Διαθηκη επι νεκροῖς (τοῖς διαθεμένοις) βεβαία. *Testamentum mortuis (testantibus) firmum est. A will is of force, the (testators) being dead.*

Τηλεσχηνούμενος εἰς εμοι τῷ κληρονομῷ *Promising to myself that he would die, (me hærede) leaving me his heir.*
τεθνητεσθαι.

It is doubtful whether the Greek language does not also admit the nominative to be used, as an absolute case, as the English does ; as,

Μαχομένοι καὶ βασιλεὺς καὶ Κύρος, καὶ οἱ αἱρέται αὐτοὺς ὑπέρ ἑκατέρου, δόκοσοι μὲν τῶν αἱρέτων βασιλεά απεθανοῦν, Κτησίας λεγει. *The King and Cyrus fighting, and their respective assistants for each of them, Ctesias tells how many of the king's men fell.*

But the expressions, in which the nominative appears absolute, may be considered as elliptical ; the finite verb, with some conjunction preceding being understood ; as, (see obs. 32.)

‘Οταν) αἱ ἡμέραι ερχομέναι (ησαν). *When the days were come.*
Επειδαγ) οἱ στρατιώται κατὰ τὸ μέσον πεδίον (ετυγχάνον) οντες. *When the soldiers were in the midst of the plain.*

(Εξ, η εφ') ἡλιού τελλοντος.

(Κατα) Τρια οντα των Ασ-
συριων φρουρια.

(Συν, η εφ') οις γενομενοις.

The sun rising.

There being three garrisons of
the Assyrians.

Which things being done.

— The participles of impersonal verbs are often used absolutely; as,

Τειχισαι δεον.

It being necessary to build a wall.

(Μετα) Ακουσθεν.

It being heard.

ADVERBS.

57. Adverbs of *time*, *place*, *quantity*, **order*, *exception*, and the like, govern the genitive; as,^a

Εγγυς (εφ') ἀλος.

Near the sea.

Περα (ὑπερ) δικης.

Contrary to justice.

* 58. Νη and μα govern the accusative; ἀμα, and ομου, the dative; as,

Μα (ομνυμι) Δια.

By Jupiter.

Αμα (συν) τω ύδατι.

Together with the water.

* 59. Two or more negatives strengthen the negation; as, (see obs. 29.)^b

Ου δυνατον ουδεπωποτε
ουδεν τουτων πραττειν.

It is impossible ever to do any
of these things.

60. Some derivative adverbs govern the case of their primitives; as,

Αξιως της κλησεως.

Worthily of the calling.

^a That is, adverbs formed from nouns.

^b Sometimes two negatives make an affirmative, as in Latin and English. This is the case when a verb comes between them; as,

Ου δυναμαι μη μεμνησθαι.

*Non possum non meminisse. I
cannot forget.*

PREPOSITIONS.

* 61. The prepositions *αντι*, *απο*, *εκ* or *εξ*, and *προ*, govern the genitive; *εν*, and *συν*, the dative, *εις* or *ες*, and *ανα*, the accusative; as, (see obs. 97—104.)

<i>Εξ Αττικης.</i>	From Attica.
<i>Εν οικῳ.</i>	In a house.
<i>Εις οικου.</i>	Into a house.

— The poets sometimes have *ανα*, with a genitive, or dative; as,

<i>Ανα (επι) νηος εθη</i>	He went into the ship.
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* 62. *Δια* and *ὑπερ* govern the genitive or accusative; *αμφι*, *επι*, *περι*, and *ὑπο*, the genitive, dative, or accusative; as,^a

<i>Δια πυρος.</i>	Through fire.
<i>Επι θρονου.</i>	Upon a throne.
<i>Επι την γην.</i>	To the ground.
<i>Εφ' ιππω.</i>	Upon horseback.

^a The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. It may be observed, farther, that as the dative denotes the *end*, *αμφι*, *επι*, *περι*, and *ὑπο*, are followed by a dative, only when they express *close around*, *resting* or *depending on*, *immediately under*, or *under the influence of*; as,

<i>Αμφ' ωμοισιν.</i>	<i>Close around the shoulders.</i>
<i>Επι πασι τοντοις.</i>	<i>In addition to all these things.</i>
<i>Τα εφ' ήμιν.</i>	<i>The things depending on ourselves, i. e. in our own power.</i>
<i>Περι τῷ στεργυφ.</i>	<i>Close about the breast.</i>
<i>Εμαις ὑπὸ χερσι.</i>	<i>Under my hands, i. e. power.</i>
<i>Ὑπὸ Θεω.</i>	<i>Under the influence of God.</i>

* 63. *Κατα*, *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Μετα*, *with*, the genitive; *to*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive; *at*, or *with*, the dative; *to*, *beside*, or *against*, the accusative; as,^a

Κατα πετρων. From the rocks.

Κατα δυναμιν. According to my power.

Μετα φιλων. With friends.

Παρα κυριου. From the lord.

Προς γυμναστιου. To school.

— The poets sometimes have *μετα*, with a dative; as,

Μετ' (εν) ανδρασι μαχεσ- To fight with men.
θαι.

64. A preposition often governs the same case, in composition, that it does without it; as,

Απηγνης εκκυλιγδεται. He is tossed from his chariot.

CONJUNCTIONS.

65. The conjunctions, *και*, *τε*, *δε*, *αλλα*, *μεν*; *ουτε*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολλου οχλου οντος, The multitude being very great,
και μη εχοντων τι φα- and they having nothing to
γωσι. eat.

Ἐωρακα και μεμαρτυρηκα. I have seen and borne witness.

^a *Παρα* and *προς* are joined, in this rule, for the sake of conciseness; as they may, commonly, be translated in the same words. But there is a marked distinction in the ideas expressed by them; *παρα* implying *permanence*, *duration*, *possession*, and *προς*, *contingency*.

66. *Αν*, *εαν*, *επειδαν*, *ινα*, *οφρα*, *όπως*, *όταν*, *όποταν*, *καν*, *κεν*, and *ως*, are, for the most part, joined with the subjunctive mood; as,^a

**Ινα γνωτε.* That ye may know.

Καν αμεινον αγωνισθαι. Though I should fight better.

— *Αν*, *καν*, and *κεν*, are often used to give a subjunctive meaning to the other moods; as, (see obs. 74, 75, 76.)

Αν καὶ τυγχανει βασιλευς Although he were a king.
or.

^a It cannot be said that any of these conjunctions necessarily requires the subjunctive mood; nor that there is any difference in the meaning of the conjunctions, according to the different moods with which they are used. In this respect the verb and conjunction appear totally independent of each other. Practice only, and the careful reading of the best authors, will direct the writers in the application of this rule. Some grammarians have been at great pains, in specifying with what particular moods and tenses certain conjunctive particles are used; but he who depends on any other rule, in this case, than *his own knowledge*, and *imitation of chaste writers*, will be ever liable to errors.

GREEK EXERCISES.

CHAPTER. I.

1. Of honours, to a city, labour, of an old man, to oxen, to lions, faith, to a horn, of parsimony, O Thomas, two sons of Atreus, of Pythagoras.

2. Mountains, of two winds, bows, of a day, O Mercury, to a day, two brothers, of a Saviour, O woman, to Jove, life, of muses.

3. To trees, O man, of Demosthenes, to Latona, of a phrase, to a father, O king, of a poet, to a mouse, of an end, virgins, friendship.

4. To tribunals, O robber, a ship, to men, of a king, bowls, of a mind, oxen, to daughters, to shepherds, a stream, parts.

5. To nations, of a flock, a priest, a fish, to a husband, of spring, to feet, O Hector, O Ajax, a crow, of a wall, two serpents.

6. Of two men, a storm, a father, cities, Arabians, a snake, to fathers, a comb, lions, walls, clusters, winter.

7. Dogs, to a vine, a sea, a wild boar, of an army, to horns,

Τιμη, αστυ, πονος^a, πρεσβεις, βους, λεων, πιστις, κερας, φειδω, Θωμας, Ατρειδης, Πυθαγορας.

Ορος, ανεμος, τοξον, ήμερα, Ἔρμεας, ήμερα, αδελφος, σωτηρ, γυνη, Ζευς, βιος^a, μουσα.

Δενδρου, ανηρ, Δημοσθενης, Λητω, φρασις, πατηρ, βασιλευς, ποιητης, μις, περας, παρθενος^a, φιλια.^a

Βημα, ληστης, ναιυς^a, ανηρ, αναξ, λεθης^a, ινος, βους^a, θυγατηρ, ποιμην, ροος^a, μερος.

Εθνος, παυ, ιερευς^a, ιχθυς^a, ποσις, εαρ, πους, Έκτωρ, Αιας, κοραξ^a, τειχος, δρακων.

Ανθρωπος, λαιλαιφ^a, πατηρ^a, πολις, Αραψ, οφις^a, πατηρ, κτεις^a, λεων, τειχος, βοτρυς^a, χειμων.^a

Κυων, αμπελος, θαλασσα, συς, στρατευμα, κερας,

of a mother, kings, a stone, favour, to a heart, O boy.

8. A mother, to an oak, O Simois, a giant, of power, to honey, birds, of heroes, roses, O sun, O Scythian, to orators.

9. To birds, of two lions, to a bone, debts, O Hercules, sons, of a word, to shepherds, of a citadel, snakes, of a foot, to bellies.

10. Teeth, O Neptune, to fathers, a belly, to bodies, honours, O impudent, to mustard, of a hatchet, parsimony, of youth, of doors.

11. Of Pelides, a fountain, of love, to Phoebus, marriages, two heads, of oxen, servants, night, to power, of two horses, a port.

12. Of Sparta, of a wound, a goblet, to cities, to reverence, two mouths, O interpreter, trenches, virtues, to two hands, to myriads, a multitude.

13. Air, two eyes, a beach, flowers, to a well, of years, of water, customs, Trojans, Greece, O judge, of a tripod.

14. Possessions, a sea, countries, eyebrows, knees, O Jesus, disciples, of a spear, a kingdom, parents, of Atlas, laughter.

μητηρ, βασιλευσα, λακα, χαρις^a, κεαρ, παις.

Μητηρα, δρυς, Σιμοεις, γηγας^a, δυναμις, μελι, ορνις, ήρως, ρόδον, ἡλιος, Σκυθης, ρήτωρ.

Ορνις, λεων, οστεον, χρεος, Ἡρακλεης, νιευς, επος, νομευς, αστυ, οφις^a, πους, γαστηρ.

Οδους, Ποσειδων, πατηρ, γαστηρα, σωμα, τιμη^a, κυνωπης, σινηπι, πελεκος, φειδω^a, γεοτης, θυρα.

Πηλειδης, πιδαξ^a, φιλοτης, Φοιβος, γαμος, κεφαλη, βους, θεραπων, νυξ^a, κρατος, ιππος, λιμην.^a

Σπαρτα, ἑλκος, κρητηρα, πολις, αιδως, στομα, ἐρυθνευς, ταφεος^a, αρετη^a, χειρ, μυριας, πληθυς.^a

Αιθηρ^a, ομικα, ρηγμιν^a, ανθος, φρεαρ, ετος, ύδωρ, εθος, Τρως, Ελλας^a, κριτης, τριπους.

Κτεαρ, ἀλς^a, πατρις, οφρυς, γονυ, Ιησους, μαθητης, δορυ, βασιλεια^a, τρεκευς, Ατλας, γελως.^a

CHAP. II.

A verb agrees with its nominative, in number and person.

Verbum cohæret, &c. *Eton.*

Concordantiæ sunt, &c. *Wetten.*

A verb agrees with, &c. *Bell.*

Concordantiæ duæ sunt, &c. *Holmes.*

ACTIVE.

1. *Pres.* I HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

Τιω, τυπτω, λεγω, γραφω, διδωμι, στελλω, φερω, εθελω.

2. *Imperf.* I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

Φερω, οραω, πεμπω, γελω, τρεχω, νομιζω.

3. 1. *Fut.* Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

Ελαυνω, φημι, ακολουθω, καλεω, πονεω.

4. 2. *Fut.* I will do, he will bury, ye will cut, they two will strike.

Πρασσω, δαπτω, τεμω, τυπτω.

5. 1. *Aor.* I wondered, they gave, he did, thou placedst, they two remained, we wrote.

Θαυμαζω, διδωμι, πρασσω, τιθημι, μενω, γραφω.

6. 2. *Aor.* They did come, I did find, thou didst see, we did strike, they two did give.

Ερχομαι, ενθισκω, ειδω, τυπτω, διδωμι.

7. *Perf.* I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Ορω, τυγχανω, λεγω, τιμω, πονεω.

8. *Pl. perf.* I had written, ye two had known, thou hadst made, they had struck.

Γραφω, γινωσκω, ποιεω,
τυπτω.

MIDDLE.

9. *Pres.* Thou sittest, he comes, they turn themselves.

Ημαι, ιχομαι, τρεπω.

10. *Imperf.* I was beginning, ye were hurting yourselves, they were standing.

Αρχομαι, βλαπτω, ισ-
τημι.

11. 1. *Fut.* Thou shalt prepare thyself, we shall take, I shall know, ye shall receive.

Παρασκευαζω, δεχομαι,
γινωσκω, λαμβανω.

12. 2. *Fut.* Ye two will strike yourselves, he will drink, I will turn myself.

Τυπτω, πινω, τρεπω.

13. 1. *Aor.* He ceased, they two did, I stretched myself.

Πανω, πρασσω, τεινω.

14. 2. *Aor.* We two did give, they were, he did place himself.

Διδωμι, γινομαι, τιθημι.

15. *Perf.* I have suffered, we have struck ourselves, thou hast trusted, he has escaped.

Πασχω, τυπτω, πειθω,
φευγω.

16. *Pl. perf.* He had left, I had heard, they had come.

Λειπω, ακουω, ερχομαι.

PASSIVE.

17. *Pres.* He is named, we two are nourished, they are admired.

Ονομαζω, τρεφω, θαυ-
μαζω.

18. *Imperf.* I was struck, they were prepared, it was written.

Τυπτω, παρασκευαζω,
γραφω.

19. 1. *Fut.* I shall be punished, thou shalt be left, he shall be sent.

Κολαζω, λειπω, στελλω.

20. 2. *Fut.* Ye will be struck, he will be delivered.

Τυπτω, απαλλασσω.

21. 1. *Aor.* It was said, we were found, ye were loved.

Λεγω, εύρισκω, φιλεω.

22. 2. *Aor.* He was buried, they were manifested, I was sent. Θαπτω, φαινω, στελλω.

23. *Perf.* It has been done, they have been struck, we have been loved. Πρασσω, τυπτω, φιλεω.

24. *Pl. perf.* I had been educated, it had been judged. Τρεφω, κρινω.

25. *P. P. Fut.* She shall be buried. Θαπτω.

PROMISCUOUS EXAMPLES.

26. He was challenging, he was laughing, to make, having perceived, thou mayest send, to go, he was blaming, they would guard, he was learning, he had stood, he did perceive, having descended, seeing, he did take, to give, I may become.

Προκαλεω^m, γελω,
ποιεω, αισθανομαι^b, πεμ-
πω, πορευομαι, μεμφομαι,
φυλασσω, μανθανω, ιστη-
μι, αισθανομαι, καταβα-
νω^j, ορω, λαμβανω, δι-
δωμι^b, γινομαι.^b

27. I would affirm, they may be, I was contented, they might leap, he would be taken, it has been wrought, I would appear, being about to find, he has suffered, having composed, he would compare, to be able, to have struck, having read.

Αφοριζω^{m5}, ειμι, αρ-
κεω^{p5}, εφορμαω^b, λαμβα-
νω, εξεργαζομαι, δοκεω^b,
εύρισκω^b, πασχω, συντι-
θημιⁱ, παρεικαζω^b, δυνα-
μαι, εκπλησσω^b, αναγ-
νωσκω.^j

28. They have used, to return, they died, to think, he would rebuke, to have sinned, he buried, ye think, we did come, they have been injured, they were thinking, hear ye, they showed.

Χραιμαι^p, επανερχο-
μαι^b, αποθυησκω₃, νομιζω,
επιτιμαω^b, ἀμαρτανω, θαπ-
τω, οιομαι, αφικνεομαι,
αδικεω, οιομαι, ακουω^b,
δεικνυμι.

29. Thou wouldest have, to go away, they might be deceived, they were vexed, having hoped, to be about to be taken away, he

Εχω, οιχομαι, σφαλ-
λω^b, ανισω, ελπιζω^b,
αποσπαω^b, μανθανω^b, επι-
τιθημι^b, νικω^j, εικω^m,

would learn, having put on, having conquered, to have resembled, thou sawest, they were broken, thou comparedst, it will be necessary, ye shall live, I would shout, they are pleased.

30. To have been hurt, honour thyself, he is able, they may turn, he shall prevent, he hath been seen, they confuse, to have been, he would begin, thou shalt be, they have ordained, to have been grieved.

31. Nothing was made, John answered, do not ye say that it is four months, and the harvest comes? Jesus bore witness, Cyrus received, then the man went away.

32. Philip has died, Chrysantas did stand up, and he spoke thus, the time would be, the man shall love, Panthea having sent did say, do not grieve, O Cyrus, that Araspas is gone.

33. Amabam, novi, invenies, scribunt, cecidi, ibat, curristi, ^m timuit, veniebamus, sedebo, ero, pugnabat, accepit, moriemur, ^p absumptus est, ureris, percussus sum, pugnavi, magnificabitur.

34. Lex est, tempus videtur, homines cognoscunt, filius moritur, rex existimabat, mayores fuerunt, pater coepit, Deus potest, discipuli veniunt, poetæ cogitant.

Θεαματι, ῥησσω, εικαζω,
δει, βιοω^m, βιοω^s, αρεσκω.

Βλαπτω, τιμαω^m, δυνα-
μαι, τρεπω, κωλυω, οπτο-
μαι, συγχεω, γινομαι^m,
αρχομαι, ειμι, διατασσω,
λυπεω.^s

Ουδεν γινομαι^b, ο Ιωαν-
νης αποχρινομαι^b, ουκ συ
λεγω διτι τετραμηνον ειμι,
και ο θερισμος ερχομαι;
Ιησους μαρτυρεω, Κυρος
δεχομαι, απερχομαι^b ουν
ο αυθεωπος.

Φιλιππος θνησκω, Χρυ-
σαντας ανιστημι, και λεγω
ώδε, καιρος ειμι, αυθεωπος
φιλεω, η Πανθεια πεμπω^s
ειπον, μη λυπεω^m, ω Κυρος,
οτι Αγασπας οιχομαι.

CHAP. III.

An adjective agrees with its substantive, in gender, number, and case.

Adjectivum cum substantivo, &c. Eton.

An adjective agrees, &c. *Bell.*

1. A USEFUL man, a common city, sweet honour, black sorrow, of a bad custom, to a worthy man, a holy day, O immortal poet, a sweet voice, two black eyes.

2. The eighth woman, an honourable fortune, of a bloody sword, lofty mountains, a sweet word, a happy life, every way, true horns, a tender heart.

3. A greater man, much wealth, most admirable wisdom, to a more formidable giant, a most graceful virgin, happy gods, a most benevolent nation, a black wall, swifter horses.

4. A most hateful name, a better man, the deepest well, to the greatest father, two horns, of three men, the third hour, of this thing, another ship, to my book, some women.

5. ¶ Sweet peace; horses that work together, stand together more agreeably; the servants were equal sharers; my friends,

Χρηστος αυης, κοινος πολις, τιμη ηδυς, λυπη μελας, ηθος κακος, ανθρωπος αξιος, ημερα άγιος, ποιητης αθανατος, φωνη ηδυς, ομμα μελας.

Γυνη ογδοος, τυχη τιμηεις, μαχαιρα αιματοεις, ορος υψηλος, επος γλυκυς, βιος ευδαιμων^η, πας οδος, κερας αληθης, κεαρ τερην.

Ανηρ μεγας, πολυς πλουτος^η, σοφια θαυμαστος, γιγας φοβερος, παρθενος χαριεις, θεος μακαρ, εθνος ευνους, τειχος μελας, ιππος ταχυς.

Ονομα εχθρος, αυης αγαθος, φρεαρ βαθυς, πατηρ μεγας, δυω κερας, τρεις ανθρωπος, οδρα τριτος, πραγμα ουτος, ναυς αλλος^η, βιβλιον εμος, γυνη τις.

Ειρηνη ηδυς· ο ιππος συμπονων, προσος συνιστημι· ο ιπηρετης ισομοιχος ειμι· αυης φιλος, ο μεν

the battle is near, for the enemies advance.

6. Thou art a happier man ; all the men sailed wounded ; those tragic actors ; that is the temple ; Agamemnon was passing on joyful.

7. Wherefore, the law is holy, and the commandment holy, and just and good.

8. Homines illustres, capita caduca, cranium muliebre, alia dogmata, læti et alacres viri, quænam hera, pulchrum et bonum virum, maxima pars, dæmonia multa, medio mari, benedictus rex, priori tempore, humanæ speciei, rectam rationem.

αγων εγγυς, προσερχομαι γαρ ὁ πολεμιος.

Ευδαιμων ανθρωπος ειμι τραυματιας δε πας επιπλεω². ὁ τραγικος ὑποχριτης ούτος³. εκεινος ειμι ο ιερογ. Ατρειδης παροιχομαι γηθοσυνος.

Ωστε ὁ μεν νομος ἅγιος, και ὁ εντολη ἅγιος, και δικαιος και αγαθος.

CHAP. IV.

A verb signifying actively governs the accusative.

Accusativus sequitur verba, &c. *Eton.*

Transitive, &c. *Wetten.*

Verbs signifying actively, &c. *Bell.*

Regimen Græcis eum, &c. *Holmes.*

1. For ye have the poor always, but ye have not me always.

Ο πτωχος γαρ παντοτε εχω, εγω δε ου παντοτε εχω.

2. I did one work, and ye all wonder.

Εις εργον ποιεω⁵, και πας θαυμαζω.

3. Do ye not know that the unjust shall not inherit the kingdom ?

Η ουκ ειδεω⁷, ότι αδικος βασιλεια ου κληρονομεω.

4. The saints judge the world.

Ο ἅγιος ὁ κοσμος κρινω.

5. Fear God, and honour thy parents.

6. Hate those that flatter, as those that deceive; for both, when trusted, injure those who trust them.

7. The poets know that this is so, and the difference.

8. ¶ And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

9. For it has not shoes by the smith, nor arms by the shoemaker.

10. But the disciples did not know these things.

11. Hippocrates having cured many diseases, fell sick and died; the Chaldeans foretold the deaths of many, then fate took them off also; Alexander, and Pompey, and Caius Cæsar having entirely destroyed whole cities so often, and having cut off many myriads of horse and foot in battle, at last departed from life themselves.

12. Jubebant eos, habebant currus, mittunt nuncios, dicebat hæc, adducere obsides, socios metuebant, relinquere nullum, vera loqueris, eosdem honoro, quos ego video, benevolentiam habens, videbunt filium, dimitte nuncios, mutabat⁶ habitus.

‘Ο μεν θεος φοβεω^m, δε γονευς τιμαω.

Μισεω ὁ κολακευω^h, ὥσπερ ὁ εξαπατω, αμφοτερος γαρ πιστευω^{p5h} ὁ πιστευω^h αδικεω.

‘Οτι ούτος ούτως εχω, και ὁ διαφορα ισημι ὁ ποιητης.

Λογιζομαι δε ούτος, ω ανθρωπος, ὁ κρινω^h ὁ ὁ τοιούτος πρασσω^h, και ποιεω^h αυτος, ὅτι συ εκφευγω^m ὁ κριμα ὁ Θεος;

Ουδε γαρ ὑποδημα εχω δια ὁ χαλκευσ^a, ουδε ὄπλα δια ὁ σκυτευσ^a.

Ούτος δε ουκ γινωσκω^b ὁ μαθητης.

‘Ιπποκρατης πολυς νοσος ιαομαι⁵, νοσεω^{5h} αποθησκω⁶. ὁ Χαλδαιος πολυς θανατος προσχορευω⁵, ειτα και αυτος ὁ πεπρωμενου καταλαμβανω.⁶ Αλεξανδρος, και Πομπηιος, και Γαιος Καισαρ ὁλος πολις αρδην τοσαυτακις αναιρεω⁶, και εν παραταξις πολυς μυριας ιππευσ^p και πεζος^p κατακοπτω⁵, και αυτος ποτε εξερχομαι⁶ ὁ βιος.

CHAP. V.

An Adjective is often put absolutely in the neuter, *χρημα* being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

When an infinitive, &c. *Bell.*

1. *WHICH* then is Nireus, and which Thersites? for neither *is this yet manifest.*

2. They do *nothing new*, but plunder, perjure, write down their debtors, and weigh the farthings.

3. Let some one having come show, either that I do not say *these things true*; or that those who have been deceived will trust him.

4. Yes; for the light was *a pleasant thing*, and *to die, dreadful and to be avoided.*

5. Receive me quickly, O sea, having suffered *dreadful things.*

6. ¶ Tell me, said he, are not you one of those persons, who think that riches are a *better thing* than brothers?

7. *To depart from men is nothing dreadful*, if there are gods, for they would not encompass you with *evil*; but if either there are none, or they do not care for human affairs, *what is it to me to*

*Ποτερος ουν ὁ Νιρευς,
και ποτερος ὁ Θερσιτης;
ουδεπω γαρ ούτος δηλος.*

*Καινος ουδεις ποιεω, αλλα
λα ἄρπαξω, επιορκεω, τοκογλυφεω, οβολοστατεω.*

Παρερχομαι⁶ τις δεικνυμι⁵, η ως ουκ αληθης ούτος εγω λεγω· η ως ὁ εξαπατεω⁶ πιστευω αυτος.

Ναι· ιδυς γαρ ειμι ὁ φως, και ὁ τεινημι, δεινος και φευκτεος.

Δειχομαι⁵ εγω, ω θαλασσα, δεινος πασχω.⁷

Ειπον εγω, φημι, ου δηπου και συ ειμι ὁ τοιουτος ανθρωπος, ὁς χρησιμος νομιζω χρημα η αδελφος;

Ο εξ ανθρωπος απερχομαι⁶, ει μεν θεος ειμι, ουδεις δεινος· κακος γαρ συ ουκ αν περιβαλλω⁶. η δε ει τις^{ne} ουκ ειμι, η ου μελει αυτος ὁ αυθεωπειος, τις εγω

live in a world void of gods, or void of providence.

8. We received Oedipus, and those with him, when unfortunate, and we have done many other friendly and honourable things to the Thebans.

9. It is not *incredible*, O Proteus, that you, being an inhabitant of the sea, become water; and if you would be ever changed into a lion, neither is this beyond faith. But if it is *possible* that you, dwelling in the sea, can become fire, I entirely wonder at this, and disbelieve it.

10. Our excellencies and defects are wont to arise nearly from the same causes.

11. I speak those things, which I have seen with my father, and ye do the things which ye have seen with your father.

12. Indeed many things, but it is not right to publish them to all men, nor to reveal the secrets.

13. But Athenians, I do not think it is proper to relate the strength of Philip, and by these words, to persuade you to do the things which are necessary.

14. *Perniciosissimum est, non modo domum suam destruere, sed etiam corpus, et animam.*

15. *Hi multa quidem dicunt atque præclara, sed nihil intelligunt.*

ζωεν κοσμος κενος θεος,
η προνοια κενος;

‘Ο Οιδιπους, και ὁ μετα
εκεινος^β, εκπιπτω^{6η} ὑποθε-
χομαι, καὶ ἐτερος πολυς εγω
ὑπαρχω^{imp¹} φιλανθρωπος
και ευδοξος προς Θηβαιος.

Τιθωρ μεν γινομαι, ω
Πρωτευς, ουκ απιθανος,
εναλιος γε ειμι^ο και ει λε-
ων ὅποτε αλλασσω^{ρ⁶}, ομως
ουδε ούτος εξω πιστις. Ει
δε και πιρ γινομαι δυνα-
τος, εν ο θαλασσα οικεω,
ούτος^α πανυ θαυμαζω και
απιστω.

Απο ος εγω^{ρd} ο αγαθος^{ne},
σχεδον απο αυτος ούτος
και ο κακος γενναω^m φιλεω.

Εγω ος δρω παρα ο
πατηρ εγω, ούτος λαλεω,
και συ ουν ος άρω παρα ο
πατηρ συ, ούτος ποιεω.

Νη Ζευς και πολυς, αλ-
λαι ου θεμις εκφερω αυτος
προς ἀπας, ουδε ο απορρή-
τος εξαγορευω.

‘Ο μεν ουν, ω ανηρ Αθη-
ναιος, ο Φιλιππος ρωμη δι-
εξειμι, και δια ούτος ο
λογος^β, προτρεπω ο θει^{hpl}
ποιεω συ, ουχι καλως εχω
ηγεομαι.

CHAP. VI.

Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing.

Verba substantiva, &c.

Nominativus postponitur etiam, &c. *Eton.*

Verba passiva vocandi, &c. *Wetten.*

Τυγχανω, ειμι, &c.

Verbs of naming, &c. *Bell.*

1. AND Cyrus took care, that they might never come in without having sweated.

2. What then can one say, when such old persons are lovers of life?

3. I wish there were something, said Araspas, in which I could be useful.

4. Gordian was proclaimed emperor being about thirteen years old.

5. ¶ Be such to your parents, as you would wish your own children to be to yourself.

6. Am I not free? am I not an apostle? have I not seen Jesus our Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of mine apostleship; are not ye my work in the Lord?

Επιμελομαι² δε και
ο Κυρος, όπως μηποτε αν-
ιδρωτος γινομαι⁶ εισειμι.⁶⁰

Τις ουν αυ τις ετι λεγω,
όποτε ο τηλικουτος φιλο-
ξωσ ειμι;

Ει γαρ γινομαι⁶⁰, φημι
ο Αρασπας, δ, τι εγω αν
γινομαι⁶⁰ χρησιμος.

Γορδιανος περι ετος^a που
γινομαι^b τρισκαιδεκα αυ-
τοκρατωρ αγαδεικνυμι.⁵

Τοιουτος γινομαι περι ο
γονευς^a, οιος^a αν ευχομαι⁵⁰.
περι σεαυτους^b γινομαι ο
σεαυτου παις.

Ουκ ειμι ελευθερος; ουκ
ειμι αποστολος; ουχι Ιη-
σους ο Κυριος εγω δρω;
Ει αλλος ουκ ειμι απο-
στολος, αλλα γε συ ειμι ο
γαρ σφραγις ο εμος απο-
στολη συ ειμι· ου ο εργου
εγω συ ειμι εν Κυριος;

7. It is directed to such persons as advance to any actions, to set before their eyes those who are or have been good; and to consider, what Plato would have done in this case, what Epaminondas would have said, how *Lycurgus* or *Agesilaus* would have appeared.

8. And then to leave all those things, that thou mayest not be *cast in bound*, like sheep.

9. Forte quæ humana sapientia est.

10. *Hic familiaris meus erat ab juventute.*

11. *Hic sapientissimus est, qui novit quod nihilo dignus, revera, est, quoad sapientiam.*

Ηδη δε ὁ τοιουτος παρεπομαι, ὁ βαδιζων επιπραξις^a τις, τιθηι^m προοφθαλμος ὁ ειμι^h αγαθος η γινομαι^{n7h}. και διανοεω^m, τις δε αυ πρασσω⁵ⁱ ευ ούτος Πλατων, τις δε αυ ειποιⁱ Επαμινωνδας, ποιος δε αυ οπτομαι^{p5} Λυκουργος η Αγησιλαος.

Και τοτε πας εκεινος αφιημι, ινα μη δεω^{7h} εμβαλλω^s, ως ὁ προβατον.

CHAP. VII.

The conjunctions, *και*, *τε*, *δε*, *αλλα*, *μεν*, *ουτε*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. By night and day, in the mountains, and the tombs.

2. He confessed, and denied not.

3. I think that we all have the pledges of faith, in our own minds, and in our own hands.

4. Let this robber Sostratus be cast into Pyriphlegethon; and

Νυξ^e και ημερα, εν δορσ^d και εν ὁ μνημα.

Ομολογεω, και ουκ αρνομαι.

Εγνοεω ότι εχω πας ὁ πιστος^{ne}, εν ὁ ημετερος ψυχη^d, και εν ὁ ημετερος χειρ.

Ο μεν ληστης ουτος Σωστρατος εις ὁ Πυριφλε-

the sacrilegious man be torn asunder by the Chimæra.

γεθων^α εμβαλλω⁷. ὁ δε ιεροσυλος ὑπο ὁ Χιμαιρα⁸
διασπαω⁵

5. ¶ You have already seen this *ferryman* who brought you over, *and the lake*.

Ο πορθμευς ούτος, ὃς συ⁹ διαπεραω, και ὁ λιμνη,
ηδη ὄρχω.

6. We ought to shun *those kinds* of manners which are not *simple*, *but insidious*, more than *vipers*.

Ονε ὁ ηδος μη ἀπλοος,
αλλα επιθουλος, φυλασσω^m
μαλλον δει γη¹⁰ εχισ.

7. I shall endeavour to show you, what this is, which has caused me both *the name and the calumny*.

Εγω συ πειρω^m απο-
δεικνυμι⁵, τις ποτε ειμι
ούτος, ὃς εγω ποιεω ὁ τε
ονομα και ὁ διαβολη.

8. Qui proximi sunt Deo, et circa eum ordine instructi, *geometræ, et arithmeticæ, et philosophi, et medici, et astronomi, et grammatici*.

9. In his enim solis silentio melior est oratio; in aliis vero *tacere satius est quam loqui*.

CHAP. VIII.

Αν, εαν, επειδαν, ινα, οφρα, ὅπως, ὅταν, ὅποταν, καν, κεν, and ως, are, for the most part, joined with the subjunctive mood.

— — — Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods.

Subjunctivo junguntur, εαν, &c. *Eton.*

Αν et εαν, &c. *Wetten.*

The conjunctions ινα, &c.

The conjunctions αν, &c. *Bell.*

1. But the chief priests consulted among themselves, *that they might kill Lazarus also.*

Βουλευω^m δε ὁ αρχιερευς, ινα και ὁ Λαζαρος
αποκτεινω⁵

2. *Though we should take to us both the earth and the sea.*

3. *As soon as you will have ascended, if you see Menippus the Cynic in any place.*

4. *And she asked him, that he would cast out the devil.*

5. *And if you desire these things, both to be rich and to govern.*

6. *If you be fond of learning, you will learn much.*

7. ¶ *Look inward; the fountain of good is within, and always able to spring, if you always dig.*

8. *No other shall hurt you, unless you please; then only you will be hurt, when you think that you are hurt.*

9. *He hath blinded their eyes, and hardened their heart, lest they might see with their eyes, and understand with their heart, and be converted, and I should heal them.*

10. *And it is necessary often to take courage in hunting, when any one of the strong wild beasts sets itself against us.*

11. *Unless the grain having fallen die, it remaineth alone, but if it die, it bears much fruit.* -

12. *Yet he should not, on this account, appear better than a noble and skilful commander.*

Καὶ αὐτὸς γε, καὶ αὐτὸς θαλασσαὶ προσλαμβάνω.⁶²

Επειδαν ταχιστὰ ανερχόμαται⁶, ην που εἰδὼ⁶ Μενίππος ὁ κυων.

Καὶ ερωταω² αὐτος, ἵνα δὲ δαιμονιον εκβαλλω.

Εαν δὲ καὶ οὗτος εθελω, καὶ πλουτεω καὶ αρχω.

Εαν ειμι φιλομαθης, ειμι πολυμαθης.

Ἐνδον βλεπω[·] ενδον ὁ πηγη ὁ αγαθος, καὶ αει αναβλυζω² δυναμαι¹, εαν αει σκαπτω.

Συ αλλος ου βλαπτω, εαν μη συ θελω[·] τοτε δε ειμι βλαπτω^{7th}, ὅταν ύπολαμβάνω⁶ βλαπτω.

Τυφλοω αυτος ὁ οφθαλμος, καὶ παροω αυτος ὁ καρδια[·] ἵνα μη ειδω⁶ ὁ οφθαλμος, καὶ νοεω⁵ ὁ καρδια, καὶ επιστρεφωρω⁶, καὶ ταομαι⁵ αυτος.

Καὶ ὁ ψυχη² πολλακις αναγκη θηγω^m εν ὁ θηγα, ὅταν τις ὁ αλκιμος θηγιον ανθιστημι.

Εαν μη ὁ κοκκος πιπτω⁶ αποθησκω⁶, αυτος μονος μενω, εαν δε αποθησκω⁶, πολυς καρπος φερω.

Ου μην δια οὔτος² αγαθος δοκεω⁵⁰ αν γενναος καὶ στρατηγικος αυηρε.

13. Lord, if thou wert here,
my brother *should not have died.*

Κυριος, ει ειμι ὁδε, ουκ αν
αποθνησκω^{αι} εγω ὁ αδελφος.

14. Idcirco et legislator primum hoc posuit in judicium jurejurando, “Sententiam feram secundum leges;” illud nimirum bene sciens, quod, *cum conservarentur civitati leges, servatur etiam democratis.*

CHAP. IX.

One substantive agrees with another, signifying the same thing, in case.

One substantive agrees, &c. *Bell.*

1. I *Paul the prisoner.*

Εγω Παυλος ὁ δεσμιος.

2. Of God the *father* and the *Lord Jesus Christ.*

Θεος πατηρ και κυριος
Ιησους Χριστος.

3. I am a *relation* to you, being also myself a *cur.*

Συγγενης ειμι συ^d, κυων
και αυτος ειμι.

4. ¶ For Homer, relating the wounds, dissensions, revenges, tears, chains, and sufferings of every kind of the gods, seems to me, as much as in his power, to have made the *men* who fought at Troy, *gods*, and the *gods*, *men*.

Ομηρος γαρ, εγω δοκεω,
παραδιδωμι τραυμα θεος,
στασις, τιμωρια, δακρυ,
δεσμον, παθος παμφυρτος,
ο μεν επι ὁ Ιλιακος^{pg} αν-
θρωπος οσος^{ne} επι ὁ δυνα-
μις^d, θεος ποιεω, ὁ θεος δε,
ανθρωπος.

5. And a certain *Pharisee* of the council rising up, by name *Gamaliel, a doctor of law*, ordered them to put out the men a little while.

Ανιστημι^b δε τις εκ ὁ
συνεδριου Φαρισαιος, ονομα
Γαμαλιηλ, νομοδιδασκα-
λος, κελευω εξω βραχυ ὁ
ανθρωπος ποιεω.⁵

6. You may teach the son of Croesus; for I wish to be a *talker*, and not a *statue*.

Ωρα συ^d ὁ Κροιτος
παις παιδευω εγω γαρ
λαλος ουκ ανδριας ειμι
βουλομαι.

7. Venia, O Ajax, (ei debetur) si, cum esset homo, appetivit gloriam, rem dulcissimam, propter quam et nostrum unusquisque periclitari sustinet; quandoquidem etiam vicit te, et hæc apud judices Trojanos.

CHAP. X.

The infinitives of substantive verbs, such as εἰναι, γινεσθαι, &c. have the same case after them that goes before them.

The infinitives εἰναι, &c. *Bell.*

1. THE name “boaster” appears to me, to lie upon *those who pretend to be richer than they are, and more valiant, and who promise to do those things which they are not fit to do.*

2. You see how nothing hinders the *Scythian Anacharsis* to be admired, and *called a wise man.*

3. ¶ The shortest, and safest, and most honourable way, is, in whatever thing *you wish to seem to be good, to endeavour to be good in it.*

4. Mihi videtur *injustus esse, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enititur.*

‘Ο μεν αλαζων ἐγω^d γε δοκεω ονομα, κειμαι επι ὁ^d προσποτεω^{mh} και πλουσιος ειμι, η ειμι, και ανδρειος, και ποτεω^{sf} ὁς μη ικανος ειμι ὑπισχνεομαι.^h

‘Οραω ως ουδεις καλυω ο Σκυθης Αναχαρσις και θαυμαζω, τε και σοφος ο νομαζω.

Συντομος τε, και ασφαλης, και καλος ὁδος ο, τι (συ) αν βουλομαι δοκεω αγαθος ειμι, τουτο και (σε) γινομαι^b αγαθος πειραω.^m

CHAP. XI.

One substantive governs another, signifying a different thing, in the genitive case.

An adjective in the neuter gender, without a substantive, governs the genitive.

Græcis cum Latinis, &c. *Wetten.*

One substantive governs, &c.

An adjective of the neuter, &c. *Bell.*

1. BLESSED be he that cometh in the *name* of the *Lord*, the *king* of *Israel*.

2. Now is the *judgment* of this *world*; now the *ruler* of this *world* shall be cast out.

3. And immediately *his* *ears* were opened, and the *bond* of *his* *tongue* was loosed.

4. You see a *citizen* of the *world*.

5. A little time breaks the *connections* of the *wicked*; but no length of time can destroy the *friendships* of the *good*.

6. The *mind* of *man* upbraids itself, when it is hypocritical.

7. Nightly visions are not only the *echoes* of *daily accidents* and *conversations*, but also the *productions* of a *remiss habit*.

8. If ye desire that I should lose *my good things*, that ye may acquire things which are not

Εὐλογεω^{m7} ὁ ερχόματ^h
εν ονομα Κυριος, ὁ βασι-
λευς ὁ Ισραηλ.

Νυν κριτις ειμις ὁ κοσμος
ούτος· νυν ὁ αρχων ὁ κοσ-
μος ούτος εκβαλλω εξω.

Και ευθεως διανοιγω⁵ αυ-
τος ὁ ακοη, και λυω⁵ ὁ δεσ-
μος ὁ γλωσσα αυτος.

Ο κοσμος πολιτης ὁραω.

Ο μεν ὁ φαυλος συνηθεια
οιηγος χρονος διαλυω⁵. ὁ δε
ο σπουδαιος φιλικι ουδε αυ
ὁ πας αιων εξαλειφω.⁵⁰

Τθεριζω έκατου^a ὁ αν-
θρωπος Φυχη, ὅταν ὑποκρι-
νομαι.

Ο νυκτερινος φαντασια
οι μονον ὁ μεθημερινος ειμι
συντυχια και δηιλια απη-
χημα, αλλα και ὁ ράβυμος
συνηθεια γεννημα.

Ει εγω^a αξιοιω ὁ αγαθος
ὁ εμαυτου απολλυμι^{5f}, ινα
συ ὁ μη αγαθος περιποιεω^{m5},

good, see yourselves how unjust and thoughtless ye are.

9. For as when a light is present at night, it draws the eyes of all to itself, so the *beauty* of *Autolycus* attracts the *regards* of all to itself.

10. ¶ He will easily find his leatheren coat again, and his spade, in the *lees* of his cask.

11. I am a *deliverer* of men, and an *healer* of *passions*, but upon the whole, I desire to be the *prophet* of *truth* and *freedom*.

12. By their present great joy, they had *something of a slight hope*, that, in future, they should not be consumed by any other disorder.

13. You desire *nothing of a difficult matter*, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent the *very nature of the thing*, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. The end of *tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers,

όραω συ πως ανισος ειμι και αγνωμων.

'Ωσπερ γαρ ὅταν φεγγος εν νυξ παρειμι⁵, πας προσ- αγω ὁ ομμα, ούτω και ὁ Αυ- τολυκος καλλος πας εφελ- κω⁶ οψις επι έαυτου.⁷

'Ραδιως εύρισκω⁸ ὁ διφε- γα αυθις, και ὁ δικελλα, εν δ τρυξ⁹ ὁ πιθος.

Ελευθερωτης ειμι ὁ αν- θρωπος, και ιατρος ὁ παθος, ὁ δε όλος¹⁰, αληθεια και παρρησια προφητης ειμι βουλομαι.

'Ο παραχρημα περιχα- βης, εις ὁ επειτα χρονος, ελ- πις τις εχω² κουφος, μηδε αν ύπο αλλος νοσημα¹¹ ποτε ετι διαφθειρω.¹²

Ουδεις τις χαλεπος πραγμα επιθυμεω, βουλο- μαι γινωσκω¹³ τις ειμι νομος.

Διαφερω ὁ ὁμοιωμα ὁ συμβολον¹⁴ καθοσον ὁ μεν ὁμοιωμα ὁ φυσις αυτος ὁ πραγμα, κατα ὁ δυνατος¹⁵, απεικονιζω¹⁶ βουλομαι, και ουκ ειμι επι εγω¹⁷ αυτος με- ταπλασσω¹⁸, ὁ δε γε συμβο- λον ὁ όλος¹⁹ επι εγω εχω, ἀτε και εκ μονος ύφιστα- μαι²⁰ ὁ ἡμετερος επινοια.

'Ο τελος τραγῳδια και ιστορια ου ὁ αυτος, αλλα ὁ εγκυτιος²¹ εκει μεν γαρ δει δια ὁ πιθανος λογος²², εκπλασ-

at present, by the most persuasive words; in the latter by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

τω⁵, καὶ ψυχαγωγε⁵,
κατα ὁνε παρειμι^h, ὁ ακον.
ενθαδε δε, δια ὁ αληθινος
εργον καὶ λογος, εις πας ὁ
χρονος, διδασκω⁵ καὶ πειθω⁵
ο φιλομαθεω^h

16. Socrates, et Homerus, et Hippocrates, et Plato,
eorumque admiratores, quos etiam æque ac deos colimus,
tanquam *præfecti* quidam, atque *Dei ministri*.

CHAP. XII.

The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*

The relative, ὃς, ἡ, ὁ, &c.

If a nominative comes, &c. *Bell.*

1. THAT the word might be fulfilled *which he spoke*.

Ἴνα πληρω⁵ ὁ λογος ὁς
ειπον.

2. Having seen the chariots *which Joseph sent*, the spirit of our father Jacob revived.

Ειδω⁵ ὁ ἀμαξα ὁς απο-
στελλω Ιωσηφ, αναζωπυρεω
ὁ πνευμα Ιακωβ ὁ πατηρ.

3. You seem never to have seen the polypus, nor to know *what* this fish does.

Συ δοκεω ουδε πολυπους
օρω πωποτε, ουδε ὁς^{ne}
πασχω ὁ ιχθυς ούτος ει-
δεω.⁷

4. There was a certain rich man, *who had* a steward.

Ανθρωπος τις ειμι πλου-
σιος, ὁς εχω³οικονομος.

5. ¶ What time or what opportunity do ye seek better than the

Τις χρονος, η τις και-
ρος ὁ παρειμι^h αγαθος ζη-

present? or when will ye do the things which are necessary, if not now?

6. Whom I often saved when in danger of being cut off by the Phrygians.

7. I lost none of those persons whom thou gavest to me.

8. One, of those who sat with him, having heard these things, said; *He is happy who shall eat bread in the kingdom of God.*

9. It is superfluous to say these things to them, which they know.

10. The first person is that in which the speaker speaks of himself; the second, in which, of him-to whom he speaks; the third, in which, of another.

11. Such are hyperboles and plurals; but we shall show in the sequel, the danger which they seem to have.

12. Circumque ipsum omnes ordine instructi sunt, locum unusquisque, quem ille dedit, non relinquentes.

13. Diram quandam narras hominum stultitiam, qui tanto amore amant rem pallidam gravemque.

τεω; η ποτε ὁς δει πρασ-
σω³, ει μη νυν;

‘Ος εγω πολλακις σωζω,
κινδυνευω^h κατακοπτω^{7f} υ-
πο ὁ Φρυξ.^g

‘Ος διδωμι εγω, εξ αυ-
τος ουδεις απολλυμι.

Ακουω⁵ τις, ὁ συνανακει-
μαι^h, ούτος, ειπον· Μακα-
ριος ὁς φαγω^{m4} αρτος εν ὁ
βασιλεια ὁ Θεος.

Περισσος^{ne} ούτος λεγω
προς αυτος, ὁς ισημι.

Πρωτος προσωπον ὁς^a
περι ἔαυτος^b φραζω ὁ λε-
γω^h. δευτερος, ὁς περι ὁ
προς ὁς ὁ λογος^c τριτος, ὁς
περι ἔτερος.

Τοιουτος^{ne} πως και ὁ
ὑπερβολη, και ὁ πληθυντι-
κος^{ne}. δεικνυμι δε εν ὁρ
επειτα ὁ κινδυνος, ὁς εχω
εικω.^{m7}

CHAP. XIII.

The prepositions *αντι*, *απο*, *εκ*, or *εξ* and *προ*, govern the genitive; *εν*, and *συν*, the dative; *εις*, or *ει*, and *ανα*, the accusative.

— The poets sometimes have *ανα*, with a genitive, or dative.

Præpositiones sunt, &c. *Eton.*

Genitivo soli, &c.

Dativo soli, &c.

Accusativo soli, &c. *Wetten.*

The prepositions *αντι*, &c.

Εν and *συν*, &c.

Ανα and *εις*, &c. *Bell.*

1. I DID proceed, and I come from God; for I have not come from myself, but he sent me.

2. He fights *for his own things*.

3. Then one of the disciples says.

4. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

5. Pleasure is rather *in rest*, than *in motion*.

6. And all the brethren *with me*, to the churches of Galatia.

7. When he went *to the Persians*.

8. He was a manslayer *from the beginning*, and he has not stood *in the truth*; because the truth is not *in him*.

Ἐγώ εκ ὁ Θεος εξερχόμαι καὶ ἡκώ οὐ γαρ απὸ εμαυτοῦ ερχομαί, αλλὰ εκείνος εγὼ αποστέλλω.

Πρὸ ὁ ἰδίος μαχομαί.
Λεγώ ουν εἰς εκ ὁ μαθητῆς.

Καταλαμβάνω εγώ ὁ αὐτρού, απὸ ὁ νομη αναστρέφω⁵, πολὺς τις.

Ἡδονὴ μαλλον εν ηρεμίᾳ ειμι, η εν κινησίᾳ.

Καὶ ὁ συν εγώ πας αδελφος, ὁ εκκλησια ὁ Γαλατια.

Οτε εἰς Περσης απειμι.²

Εκείνος αὐθεωποχτονος ειμι απὸ αρχη, καὶ εγώ ὁ αληθεια ουχ ιστημι ὅτι αληθεια ουχ ειμι εν αυτος.

9. And some were Grecians of those who went up, that they might worship in the festival.

10. It is a fine thing to receive immortal glory, in exchange for a mortal body.

11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, before grace in speaking.

12. It contributes much to their learning, to be temperate, that they see the older men also living temperately, through every day.

13. Having in his hands, the crown of the far-darting Apollo, on the golden sceptre.

14. Ego meis posteris generis princeps ero, meumque a me genus incipiet, tuum vero in te desinet.

15. Alii vero, constructo rogo ante tumulos, et effossâ foveâ quâdam, adolescentque sumptuosas illas cœnas, et infundunt vinum, mulsumque in foveas.

CHAP. XIV.

Δια and *ὑπερ* govern the genitive, or accusative; *αμφι*, *επι*, *περι*, and *ὑπο*, the genitive, dative, or accusative.

Δια, &c. *Αμφι*, &c. *Bell.*

GENITIVE.

1. THEY are troubled through all their life.

2. Take away desire entirely, at present.

Ειμι δε τις Ἐλλην, εκ ὁ αναβαινω^{1h}, ινα προσκυνεω⁵ εν ὁ ἑορτῃ.

Καλος, αυτι θυητος σωμα, αθανatos δοξα αυτικαταλλασσω.^{m5f}

Δικαιος πολιτης^e κρινω, ον ὁ πραγμα σωτηρια, αυτι ο εν ὁ λεγω^f χαρις αιρεω.^m

Μεγα συμβαλλω^m εις δη μανθανω^f σωφρονεω αυτος, οτι και ο πρεσβυς οραω, αυτα πας ημερα, σωφρονως διαγω.^h

Στεμμα τε εχω εν χειρ εκηβολος Απολλων, Χρυσεος ανα σκηπτρον.^d

Ταρασσω δια πας ο βιος.

Ο ορεξις παντελως, επι ο παρειμι^h, αγαπεω.⁶

3. Begin therefore from small things; never say of *any thing*, that I lost it, but that I restored it.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also.

5. He was always discoursing *about the affairs of men*; considering what was pious, what impious; what honourable, what shameful; what just, what unjust.

Αρχομαι⁵ τοι γαρ ουν απο
ό μικρος⁶ μηδεποτε επι μη-
δεις ειπον⁸, ότι απολλυ-
μι αυτος, αλλα ότι αποδι-
δωμι.

Εγγυς μεν ο σος, περι
πας, ληθη⁷ εγγυς δε ο πας
περι συ, ληθη⁸.

Αυτος περι ο ανθρωπειος
αει διαλεγομαι⁹ σκοπεω,
τις¹⁰ ευσεβης, τις ασεβης-
τις καλος, τις αισχρος¹¹ τις
δικαιος, τις αδικος.

DATIVE.

6. Strip this man also, for thou shalt see many, and ridiculous things, concealed *under his garment*.

7. And they were astonished at his *doctrine*, for he was teaching them, as one having power, not as the scribes.

8. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place upon which thou hast now stood, on it, is holy.

9. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they

Αποδυω⁵ και ούτος⁶ οπ-
τομαι γαρ πολυς, και γε-
λοιος, ύπο ο ιματιου κρυπ-
τω.¹²

Και εκπληγσω⁹ επι ο δι-
δαχη αυτος, ειμι γαρ διδασ-
κω αυτος, ως εξουσια εχω,
ουχ ως ο γραμματευς.

Και λεγω ο αρχιστρα-
τηγος Κυριος προς Ιησους¹³,
Λυω¹⁴ ο υποδημα ο πους¹⁵
συ¹⁶, ο γαρ τοπος επι ος νυν
ιστημι, επι αυτος¹⁷, αγιος
ειμι.

Ποδιζω¹⁸ εχω ο ιππος
επι ο φατνη¹⁹ και ει τις επι
αυτος²⁰ ειμι²¹, εργον μεν νυξ²²
λυω²³ ιππος, εργον δε χα-
λινοω²⁴, εργον δε επισαττω²⁵,
εργον δε επιθωρακιξω²⁶.
αγαθαινω²⁷ δε επι ιππος
ελαυνω²⁸ δια ο στρατοπε-

having mounted on the horses δονε, πανταπασιν αδυνατος.
could drive through the camp.

ACCUSATIVE.

10. Cyrus sometimes invited a whole company *to supper*, with the captain.

11. They came, not *on account of Jesus alone*, but that they might also see Lazarus.

12. He also goes out to assist, with those that are *about him*.

13. But, as I think, you did not come the most beautiful person, *under the earth*.

14. Many at last were spent by *weakness*; for the disorder first seated in the head having begun from above, went *throughout the whole body*.

15. ¶ If God be *for us*, who can be against us?

16. But tell thou me, how the things *upon earth* are, and what they do in the city.

17. And the others who fought with Darius *against the Scythians*; because the whole Persian army was *in their power*, to destroy, or to save it.

18. Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

19. Sic enim vivis, quo pacto quivis servus sub domino victitans, non maneret.

Καλεω επι δειπνου ὁ
Κυρος ὅλος ποτε ταξις, συν
ο ταξιαρχος.

Ερχομαι⁶, ου δια ὁ Ιη-
σους μονος, αλλα ινα και ὁ
Λαζαρος ειδω.⁶

Εκβοηθεω και αυτος, συν
ο περι αυτος.

Αλλα ουχι και ύπο γεα,
ώς οιμαι¹, καλος ερχομαι.

Πολυς ύστερον δια ὁ
ασθενεια διαφθειρω². και δι-
εξειμι² γαρ δια πας ὁ σω-
μα³, αυθεν αερχομαι⁵, ὅτε
εν ὁ κεφαλη πρωτον ιδρυω⁵
κακος.

Ει ὁ Θεος ύπερ εγω⁶, τις
κατα εγω;

Αταρ ειπον εγω, πως ὁ
ύπερ γεα⁷ εχω, και τις
ποιεω εν ὁ πολις.

Και ὁ συστρατευω^{m5h}
Δαρειος αλλος επι Σκυθη^a.
ότι επι ούτος¹, ὁ πας Περ-
σικος στρατια γινομαι⁶,
διαφθειρω⁵, και περιποιεω.¹

Ουδεις ετι τοιουτος ὁ Τι-
μων εργαζομαι περι συ^a,
πανυ γαρ αυτος ὁ δικελλα
παιδαγωγεω, ώς χρη⁹ συ,
αντι ὁ πενια, προαιρεω.

20. Si vero nonnunquam invitatus *ad cœnam* vellet accedere, quod operosissimum est plurimis, cœvere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

CHAP. XV.

Κατα, *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. *Μετα*, *with*, the genitive; *to*, or *after*, the accusative. *Παρα* and *προς*, *from*, the genitive; *at or with*, the dative; *to, beside, or against*, the accusative.

— The poets sometimes have *μετα*, *among*, with a dative.

1. THE article stands *with a noun*, and the pronoun, for a noun.

2. It was terrible, not *according to one only* of the circumstances.

3. The way to be filled is much more simple and straight *with us*, than *with you*.

4. Of not fewer than five hundred, who sailed in the ship, three *with (and) thirty* only were saved.

5. As two are *to four*, so are four *to eight*.

6. ¶ He thought that those who enquired such things *from the gods*, did impious things.

7. *According to the customs with themselves*, they made a noise all together, with their arms; and having shouted together, they rushed against the enemies.

‘Ο αρθρον μετα ονομα,
και ὁ αυτωνυμια, αυτι
ονομα.

Δεινος ειμι, ου κατα εις
μονος ὁ πραγμα.^ε

Πολυ ἀπλοος και ευθις
παρα εγω ὁ ὁδος ειμι επι ὁν
εμπληθω^ε, η παρα συ.^ρ

‘Ο πλεω^λ εν ὁ ναυς, ουκ
ελαχις η πεντακοσιοι, τρεις
προς ὁ τριακοντα μονον δια-
τωξω.⁵

‘Ως ὁν δυο προς ὁ τεσ-
σαρες, ούτω και ὁ τεσσαρες
προς οκτω.

‘Ο ὁ τοιουτος παρα ὁ
θεος πυνθανομαι^λ αθεμισ-
τος ποιεω^λ ἵγεομαι.^ε

Κατα ὁ παρα αυτος εθος,
συμψιφεω, ὁ ὁπλου και
συναλαλαζω^ε, ὄρμαω επι
ό πολεμιος.^ε

8. And after them, all the other arts are the third rank, thus arranged, according to their parts; but they all look to the God, obeying the common command from him.

9. The soldiers, having heard that he did not say he was going against the king, applauded; and from Xenias and Pasio more than two thousand, having taken their arms, encamped with Clearchus.

10. Already were two generations of articulate-voiced men decayed, and he was reigning among the third.

11. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere *apud vos*, plus quam leges atque jura.

12. Ex his igitur cupiebat aliquid jam negotiorum *adversus hostes* genere.

13. Cum his et Cyrum contemplabere, et Priamum et Dionysium.

Καὶ μετὰ αὐτοῖς^m, ὁ τρίτος ταξις ὁ λοιπος τεχνη πας, κατὰ μερος μεν, οὐτω κοσμεω^{p7i.} πας^{ne} δε προς ὁ Θεος αποθλεπω^{p1ut}, κοινος ὁ παρα αυτος προσταγμα πειθομενος.^P

Οστρατιωτης ακουω⁵, δτι ου φημι^o παρα βασιλευς πορευομαι, επαινεω^o παρα δε Ξενιας και Πασιων πολυς η δισχιλιοιⁿ, λαμβανω⁶ ὁ ὄπλον, στρατοπεδευω^m παρα Κλεαρχος.

— Ηδη δυο μεν γενεα μεροψ αυθρωπος,
Φθιω.^{8P} —

—μετα δε τριτατος^{dP} αγασσω.

CHAP. XVI.

Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the genitive.

Nη and *μα* govern the accusative; *ἀμα*, and *όμου*, the dative.

Some derivative adverbs govern the case of their primitives.

Adverbia loci, &c.

Αμα et *όμου*, &c.

Nη et *μα*, &c. *Eton.*

Genitivum post se, &c.

Dativus sequitur, &c.

Accusativus, &c. *Wetten.*

Adverbs of time, &c.

Some adverbs of order, &c. *Bell.*

1. THE world has gone after him.

2. And Cyrus desired this decree, on account of the ὄμοτιμοι themselves.

3. Within the enclosure, a multitude of women was seen.

4. From the beginning, to this part which is last.

5. A tragedy cannot be without action; but it may be without morals.

6. Between us and you.

7. Sufficiently for me.

8. Neither a feast without concord, nor wealth without virtue, has any pleasure.

9. That which is called the law of a state, without obedience of the subjects, is quite a vain composition.

Ο κοσμος οπισω αυτος
απερχομαι.⁶

Ο δε Κυρος βουλομαι,
και αυτος ένεκα ό όμοτιμος,
ούτος ο ψηφισμα.

Ενδον ό περιβολον, πληθος τις γυνη όφα.²

Απο αρχη, μηχρι ούτος
ο μερος όσ εσχατος ειμι.

Αγεν μεν πραξις ουκ αν
γινομαι⁶⁰ τραγῳδια^ο αγεν
δε ηθος γινομαι⁶⁰ αυ.

Μεταξυ εγω και συ.^P
Επαρχουντως εγω.

Ουτε συμποσιον αγεν ό-
μονοια, ουτε πλοιοτος χωρις
αρετη, ηδονη εχω.

Πολις ό καλεω^h ούτος^{ne}
νομος, αγεν πειθω ό χραι-
μα^h, συγγραμμα ειμι αλ-
λως κενος.

10. This evil is not *far from madness*.

11. A bare thought by itself, *without utterance*, is sometimes admired, upon account of the grandeur itself.

12. *Near the very great city Babylon.*

13. And when Gadatas was *near these villages*, he sends some spies before him.

14. However, *with the morning*, they come to the sea, and having gone into the way called Elorina, they proceeded.

15. The Athenians knowing that they were not concealed, laid down their arms again, *except about three hundred men*.

16. ¶ *Without you, we are afraid to go home.*

17. And the Assyrian having followed *as far as he thought it to be safe*, returned.

18. Then the Assyrians, and those with them, when the armies were *near each other*, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

19. At first he called himself nobody; but when he ran off, and was *out of reach of my dart*, he said that he was named Ulysses.

20. I saw them quarrelling

Ούτος ὁ κακος^{πε} ου πορ-
ρω μελαγχολια ειμι.

Και φωνη διχα, θαυ-
μαζω ποτε ψιλος κατα
έκαντο^α ο ευνοια, δια αυτο;^ε
ο μεγαλοφρεω.^{πε}

‘Ο μεγας πολις Βαβυ-
λων εγγυς.

‘Ο δε Γαδατας ως εγγυς
ειμι ούτος ο καμη, πεμπω
τις προερευναω.^{πε}

‘Αμα δε ο ήως, αφικνε-
ομαι ομως προς δ θαλασσα,
και εσθαινω⁶ εις ο θόδος ο Ελω-
ρινη καλεω^h, πορευοματ.^ε

Γινωσκω⁶ ο Αθηναιος δτι
ου λανθανω^{a1}, κατατιθημι^{m6},
παλιν, πλην τριακοσιοι μα-
λιστα ανηρ.

Αγευ συ, και οικαδε
απειμι φοβεω.^m

Και ο μεν Ασσυριος διω-
κω⁵ αχεις ος ασφαλης^{πε} οιο-
μαι² ειμι, αποτρεπω.^{m6}

‘Ο ουν Ασσυριος, και ο
συν αυτος, επειδη εγγυς αλ-
ληλων ο στρατευμα γιγγο-
μαι², ταφρος περιβαλλω².
οσπερ και νυν ετι ο βαρβα-
ρος βασιλευς ποιεω, οποταν
στρατοπεδευω.^m

‘Ο μεν πρωτος^{πε} ουτις
έκαντο αποκαλεω². επει δε
διαφευγω⁶, και εξω ειμι
βελος, Οδυσσευςⁿ ονομαζω
φημι.

‘Οραω² περι τοκος^{ερ} δια-

about interest, and teaching for a hire, and undergoing every thing, *for the sake of these things*. And those who cast away glory from themselves, doing every thing eagerly *for it*.

21. In their trouble, they naturally remembered this saying, “The Doric war will come, and a plague *with it*.”

22. Do you see then, says he, *before that grove*, a place which seems to be beautiful and like a meadow, and illuminated with much light?

23. It has been well said, that every end does not appear *along with the beginning*.

24. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

25. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

26. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

27. No one having sense, fights with his neighbours, merely

φερω^m, καὶ επι μισθος^a παιδευω, καὶ πας ἐνεκα οὐτος ὑπομενω. ‘Οα^b δε ὁ δοξα αποβαλλω^c, αυτος ἐνεκα πας επιτηδευω.

Εν ὁ κακος οἰα εικος, αναμναομαι^d καὶ ὅδε ὁ επος, Ἡκω^e Δωριακος πολεμος, καὶ λοιμος ἀμα αυτος.

‘Ορων ουν, φημι, εμπροσθε^f ὁ αλσος εκεινος, τοπος τις, ὃς δοκεω καλος τε ειμι, καὶ λειμωνειδης, καὶ φως πολις καταλαμπω;^g

Ευ ειρω, ὅπε μη ἀμα αρχη πας τελος καταφαιγω.^{mf}

Αγεν τε σωμα ζωω το παραπαν εις ὁ επειτα χρονος, καὶ εις οικησις ετι ούτος καλος αφικνεομαι.

Ουκουν επειδη ἀπας σχεδον ηδη ὁ βιος^h πειρωνⁱ, καὶ πας ειδεω^m, λεγω^j αν ηδη σαφως, ιδιος μεν ὁ πλουσιος.^k

Εγω οιμαι μεν, νη ὁ θεος, εκεινος μεθυω^l ὁ μεγεθος ὁ πρωστω^h· ου μεντοιγε, μα Ζευς, ούτω προαιρεω^m πρωστω, ώστε ὁ ανοητος, ὁ παρα εγω, ειδεω^l τις μελλω ποιεω εκεινος.

Ουτε πολεμεω ὁ πελας ουδεις, νοος εχω, ἐνεκευ αυ-

for the sake of conquering his opponents; nor sails upon the seas, only to pass over them; nor takes up the sciences, or arts, merely for the sake of the knowledge itself; but all men do all things, "on account of the pleasures, honours, or profits which arise from the works.

28. Ye see to what a pitch of wantonness the man has come, who does not allow you a choice of fighting or being at peace; but threatens and uses proud words, as they say; and is not satisfied, possessing the things which have been conquered, to stay with them, but is always adding something about them.

29. Definite mihi, *ad quot usque annos existimare oportet, homines esse juvenes.*

30. Quis enim *absque hac bonum aliquid discat?*

31. Vests quidem qui commutant, *frigoris eas aestusque causa* commutant.

32. Et, *per canem*, O viri Athenienses, certe ego patiebar aliquid tale.

τος ὁ καταγωνιζομαι^{οὐτε} ὁ αντιτασσω^{mh.} οὔτε πλεω
ὁ πελαγος^α χαριν ὁ περαιο-
ομαι^{πρέ} μονον^η και μηγουδε ὁ
εμπειρια και τεχνη αυτος
ἔγεκα ὁ επισημη αναλαμβα-
νω· πας δε πρασσω πας, χα-
ριν ὁ επιγινομαι^{θη} ὁ εργον^α
ἡδυς, η καλος, η συμφερω.^η

Ορων οι προερχομαι
ασ ελγεια ανθρωπος, οζουδε
αιρεσις συ διδωμι ὁ πρασ-
σω^η αγω ἡσυχια^α αλλα
απειλεω και λογος ὑπερηφα-
νος, ώς φημι, λεγω^η και ουκ
οιος τε ειμι, εχω ὁς κατα-
στρεφω, μενω επι ούτος^β, αλ-
λα αει τις προσπεριβαλλω.^m

CHAP. XVII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as *ώς*, *πριν*, *αχει*, *μεχει*.

The infinitive is often put elliptically, *όρα*, *βλεπε*, *σκοπει*, or *ώς*, being understood.

Infinitivus sæpissime loco, &c.

Modo infinitivo eleganter, &c. *Eton.*

Latinum obtinet plerumque, &c. *Wetten.*

The infinitive will have, &c.

Sometimes the infinitive, &c.

The infinitive is sometimes put, &c.

One verb governs another, &c.

The Greek infinitive is often, &c. *Bell.*

Infinitivus subjicitur, &c. *Holmes.*

1. He heard that he had done
this miracle.

2. Another again, was showing
that wealth itself was good.

3. It pleased them that each
should be honoured according to
his desert, and that Cyrus should
be the judge.

4. They brought all things
sufficient, so that all the army
supped well.

5. I, having put you into the
house of correction, shall per-
suade you that I am your master.

6. He said that he was the

Ακουω ούτος αυτος ποιεω
ό σημειον.

Ο τις αυ παλιν, αγαθος
ειμι και ὁ πλουτος αυτος
αποφαινω.^m

Δοκεω κατα ὁ αξια
ἐκαστος τιμω, Κυρος δε ὁ
κρινωⁿ ειμι.

Πας ικανος προσαγω^o,
ώς δειπνεω⁵ καλως ἀπας ὁ
στρατια.

Εγωγε συ ηδη εμβαλλω⁶
εις ὁ μυλων, πειθω ειμι δεσ-
ποτης.^p

Ο μεν λογος φημι χυριος⁷

master of his words himself, but fortune of his actions.

7. Then, being such, *did you wish to live?*

8. *Take things concerning the body, as far as they are useful for the mind.*

9. Fear, and the law are sufficient to restrain love.

10. Become a friend slowly, but when you are such, *try to continue*; for it is equally shameful to have no friend, and to change many associates.

11. I am ready to tell; for it is pleasant to remember and relate any thing about it.

12. And he began again to teach beside the sea; and a great multitude was gathered to him; so that he, having gone into a vessel, sat on the sea, and all the multitude was at the sea side.

13. O Athenians, many speeches being made, almost, in every assembly.

14. Demosthenes lamented that being the most laborious of all the speakers, and having almost exhausted the vigour of his body in this, he had not favour with the people.

15. ¶ Talkativeness, if one would define it, would seem to be an intemperance of speech; and the talkative person is such an one, as

αυτος ειμι, ο δε πραξις ο τυχη.

Ειτα, τοιουτος ειμι, ζω εθελω.

Ο περισσος σωμα, μεχρις ο χρεια ψυχη, παραλαμβανω.

Φοβος, και νομος ικανος ερως κωλυω.

Βραδεως μεν φιλος γινομαι, γινομαι^{6h} δε, πειρων διαιμενω ομοιως γαρ αισχρος μηδεις φιλος εχω, και πολυς έταιρος μεταλλασσω.

Ετοιμος λεγω ηδυς γε ουν οπε μναομαι⁷ και διεξειμι τις περι αυτος.

Και αρχομαι παλιν διδασκω προς ο θαλασσα και συναγω⁵ προς αυτος λαος πολυς οστε αυτος, εμβανω^{6h} εις πλοιον, καθηματ εν ο θαλασσα, και πας ο οχλος προς ο θαλασσα ειμι.

Πολυς, ω ανηρ Αθηναιος, λογος γινομαι, ολιγος δει, κατα έκαστος εκκλησια.

Οδυρομαι² ο Δημοσθενης, οτι πας φιλοπονος ειμι ο λεγω^h, και μικρος δει καταναλισκω^{7f} ο ο σωμα ακμη εις ούτος^{ne}, χαρις ουκ εχω προς ο δημος.^a

Ο λαλια ει τις αυτος οριζω^m βουλομαι⁰, ειμι αυδοκεω⁵⁰ ακρασια ο λογος· Ο δε λαλος τοιουτος τις,

uses to say to the person who meets him, that he himself knows all things.

16. Having left the judgment-seat, we came to the place of punishment; but there, my dear friend, there were many and miserable things to hear and see.

17. But he has come to such a pitch of pride, *that he sends to the Eubœans such letters.*

18. Sophocles said, *that he made men such as they ought to be, and Euripides, such as they are.*

19. *It is better that one should die of hunger, being without grief or fear, than live in plenty, being troubled.*

20. *I must preach the kingdom of God to the other cities also; because I have been sent for this.*

21. And if Cyrus saw anything, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; thinking, whatever beautiful and fine thing the army had, *that he was honoured by all these.*

22. And if I should see any person perishing in fire, and entreating me to extinguish it, *I must extinguish it with pitch and oil. And if the river carry any one away, and he, stretching out his hands, entreat me to take him to myself, I must drive*

οῖος ὁ εντυγχανω^θ εἰπον, ὅτι αὐτὸς παῖς εἰδεω.^{m7}

Αφιστημι⁶ ὁ δικαιοστηριον,
προς ὁ κολαστηριον αφικνεο-
μαι² εὐθα δε, ω φίλος, πο-
λυς και ελεεινος ειμι ακουω⁵
τε και ειδω.⁶

Ο δε εις ούτοςⁿ ιδρις
ερχομαι, ὥστε επιστελλω
Ευθοευς ηδη τοιουτος επι-
στολη.

Σοφοκλης φημι, αυτοςⁿ
μεν οιος δει ποιεω¹, Ευριπι-
δηςⁿ δε, οιος ειμι.

Αγαθος λιμος^a αποθη-
σκω⁶, αλιπος^a και αφοβος
γινομαι⁶, η ζωη εν αφθονος³,
ταρασσω.

Και ὁ ἔτερος πολις ευαγ-
γελιζω^{m5} εγω δει ὁ βασιλεια
ὁ Θεος· ὅτι εις ούτος απο-
στελλω.

Και ὁ Κυρος, ειτις, που,
καλος ειδω⁶⁰ εις ὁ στρατια,
ούτος κταομαι δωρεομαι³ ὁ
αξιος· νομιζω ὁσ, τις καλος
και αγαθος εχω⁰ ὁ στρατευ-
μα, ούτος^a ἀπας αυτοςⁿ
κοσμεω.⁷

Ει δε τις ειδω⁶⁰ εν πυρ
διαφθειρω⁹, και σθεννυμι
ικετευω, πισσα και ελαιον
κατασθεννυμι. Και ην τις,
ὁ ποταμος παραφεω, ὁ δε, ὁ
χειρ ορεγω, αντιλαμβανω^{6m}
δεομαι, αθεω και ούτος, επι-

him also, falling on his head, so that he may not be able to lift it up.

23. One of the powerful men, of the cavalry of Gadatas, (when he saw him revolting from the Assyrian,) thought that if he would suffer any thing, he himself should receive, from the Assyrian, all the property of Gadatas.

24. For they must strike that which comes against them, and guard themselves against that which runs at them; so that it is not easy to find, what one, of the manœuvres of war, is not in hunting.

25. When you have to encounter danger for your friend or country, do not consult the soothsayer, whether you ought to do it. For if the soothsayer declares to you, that the omens have been bad, 'tis evident that death is signified, or the loss of a party of the body, or flight.

26. We think the writings of Plotinus and Gentilianus Amelius are worthy studying; for, why would one think it necessary to touch the others, omitting to examine those, from whom, having taken those things, they have written them?

27. Be ye present then, said he, at the doors, clothed with these dresses, before the sun rises, and stand as Pheraulas the Persian shall tell you from me.

κεφαλη^α πιπτω^α, ὡς μηδε ανακυπτω⁵ δυναμαι.^{P50}

Ἐκ ὁ Γαδατας ἵππικου, ὁ δυνατος τις ανηρ (επει
όρω^ε αυτος αφιστημι⁷, απο
ὁ Ασσυριος,) νομιζω ειτις
οιτος πατχω⁶⁰, αυτοςⁿ αν
λαμβανω⁶, παρα ὁ Ασσυρι-
ος, πας ὁ Γαδατας.

Παιω μεν γαρ δει ὁ ὄμοσε
γιγγομαι^h, φυλασσω⁵ δε ὁ
επιφερω^{mh}, ὥστε ου ραδιος
εὑρισκω⁶ τις, εν ὁ θυρα
απειμιⁱ, δε εν πολεμος παρ-
ειμι.^h

'Οταν δει συγκινδυνευω⁵
φιλος^d η πατρις, μη μαντευ-
ομαι, ει συγκινδυνευτεον.
Και γαρ αν προειπον συ ὁ
μαντις, φαυλος γινομαι^m ὁ
ιερον, δηλον ὅτι ὁ θανατος
σημαινω, η πηγωσις μερος
σωματος, η φυγη.

Πλωτινος και Γεντιλι-
ανος Αμελιος εγω αξιος^{sne}
ειμι νομιζω επισκοπεω^p ὁ
συγγραμμα^a δ^m μεν γαρ
λοιπος τι τις αν κινεω οι-
μαι^o δει, αφιημι^b εξεταζω
εκεινος, παρα ὁς, ούτος
λαμβανω⁶, ούτος γραφω;

Παρειμι ουν, φημι, επι ὁ
θυρα^a, κοσμεω^{5h} ὁ στολη
ούτος, πριν ἥλιος ανατελλω,
και καθιστημι^m ὡς αν συ
Φεραυλας ὁ Περσης εξαγ-
γελλω⁵ παρα εγω.

28. And he died for such a cause, being surely the least *worthy*, of the Grecians, in my time, *to come* to such a degree of misery.

29. When you please, *send* these books, or rather *bring* them. For I would not *cease*, *to request* you often, *to prefer* the road to us before any other: if for no other cause, for our old friendship, and the air, which is very temperate.

30. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labour in vain; for truly ye shall not drag me down.

31. He had been so habituated *to the requiring* of moderate things, *that, having possessed* very small property, *he was* quite easily satisfied.

32. He never did *promise to be a teacher* of this, but he *made those* who conversed with him *to hope*, that *they, imitating him, should become* such persons.

33. Rhetor Demias advenit, plebiscitum habens in dextra, et *consanguineum nostrum esse* dicens.

34. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, *Socratem de Deis non sanâ mente esse*.

35. Quid jucundum nôsti, nihil horum causâ facere *vole*ns? quæ jucundorum appetitum non expectas, sed, priusquam appetas, omnibus repleris; priusquam esurias, comedens: priusquam sitias, bibens.

Καὶ ὁ μὲν τοιουτος αἰτια^δ θυησκω⁸, ἡχιστα δη αξιος ειμι, δ. γε επι εγω⁹ Ἐλλην, εις ούτος^{ne} δυστυχια αφικνεομαι.⁶

Ούτος δ βιβλιον πεμπω, δταν συ δοκει, μαλλον δε κομιζω ου γαρ αν αφιστημι⁶⁰, δ πολλακις δεομαι συ⁸, δ προς εγω οδος δ ἐτερωσε, προκριω⁵ και αν ει μηδεις^{ne} δια αλλος^a, δ τε παλαιος συνθεια^a, και δ αη, μετριος ειμι.^h

Ην εθελω⁵, εγω μεν εκ δ ουδανος σειρα καθιμι³, συ δε η αποκρεμαω⁹⁵ κατασπω βιαζομαι εγω, ματην πονεω³. ου γαρ δη καθελκω.

Προς το μετριος δεομαι παιδευω^h ούτως, ώστε πανυ μικρος κταομαι¹⁷, πανυ ραδιως εχω αρκεω.^{ha}

Ουδε πωποτε ύπισχγεομαι διδασκαλοςⁿ ειμι ούτος, αλλα ελπιζω ποιεω² δ συνδιατριβω^h έαυτου, μιμεομαι εκεινος, τοιοσδε γινομαι.³

CHAP. XVIII.

The cause, manner, or instrument, is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

Quodvis etiam verbum admittit, &c.

Genitivus vero iste nonnunquam, &c. *Eton.*

Interdum et dativum, &c.

Passiva quælibet, &c.

Effertur scilicet, &c.

Causæ, &c. *Wetten.*

The matter of which, &c.

A noun of part, &c.

Sometimes the adjective agrees, &c.

Nouns signifying the cause, &c. *Bell.*

Ablativus instrumenti, &c. *Holmes.*

1. THE city is yet stronger *by the river*, than *by the walls*.

2. I heard that they, *by certain incantations* and *charms*, could open the gates of hell.

3. I think you would laugh *much more* if you saw those, who are kings and princes with us, begging with (or among) them.

4. Think it equally shameful to be conquered *by the ill offices* of enemies, and to be overcome *by the benefits* of friends.

5. This place has been treated of *by many persons*, before us.

Ο ποταμός ετι ισχυρος ειμι ὁ πολις, η ὁ τειχος.

Ακουω αυτος, επωδη τε και τελετη τις, ανοιγω ο ἀδης ὁ πυλη.

Πολυς αν οικαι μαλλον γελωι, ει θεαμαι ο παρα εγω βασιλευς και σατρα πης, πτωχευω παρα αυτος.

Ομοιως αισχρος νομιζω ο εχθρος νικαω ο κακοποιια, και ο φιλος ησσαομαι: ο ευ εργεσια.

Πολυς προ εγω ο τοπος εξεργαζομαι.

6. They accuse, and bear witness against, and censure the things, which have been done *by us* during life.

7. There are many sublime expressions, without pathos, as, with innumerable others, those bold expressions of the poet, about the sons of Alous.

8. He has exceeded all persons in expression and invention.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn with love.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them also, if they have any perception; and by so much the greater shame to ourselves, by as much as our descent is most illustrious.

11. All these things have been appointed by law.

12. Come then, let us consider all the things that have been done by me, one by one; for thus truly it will appear most plainly which of them is good, and which bad.

13. The parts of the plot, are the chief things, by which tragedy captivates the mind.

14. The things in our power are, by nature, free, unhindered, unimpeded.

15. They alone having con-

Κατηγορεω, και κατα-
μαρτυρεω, και διελεγχω ο
πρασσω^h εγω παρα ο βιος.^a

Πολυς ύψος διχα παθος,
ως, προς μυριοι αλλοι, και
ο, περι ο Αλωαδησα, ο ποιη-
της παρατολμαφ.^{p7h}

Λεξις και διανοια πας
ὑπερβαλλω.

Ως ο μεν πυρ ο ἀπτο-
μαι^h καιω, ο δε καλος και
ο αποθευ θεαομαι οὐφακτω,
δοστε αιθω^m ο ερως.

Ει καταπολυ ο ο προγο-
νος αρετη^g απολειπω^m, λυπη
μεν αν ειμι^o και εκείνος, ει
τις αυτος ειμι αισθησις^o
αισχυνη δε εγω αυτος τοσος
δε μεγας, δοσος και ο γενος
περιφανης.

Εκείνος μεν ἀπας νομος
τασσω.

Αγω τοινυ, σκοπεω ο
εγω πρασσω πας, κατα εις
έκαστος ούτω γαρ δη μα-
λιστα δηλος ειμι, ος τις τε
αυτος αγαθος ειμι, και ος
τις κακος.

Ο μεγας, ος ψυχαγω-
γεω ο τραγωδια, ο μυθος
μερος ειμι.

Ο μεν επι εγω^d ειμι,
φυσις, ελευθερος, ακαλυτος,
απαρεμποδιστος.

Μονος, ο μεγας πραξις,

quered time and envy, *by their great exploits.*

16. When Cyrus saw him having leaped from his seat, he went to meet him, and took him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing.*

17. Consider that learning is *by so much a greater good thing than ignorance, in as much as,* all men, making profit, do other bad things; but this (ignorance) alone always injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us,* but it shall be very short.

19. Tho' if I must conjecture *by the silence being yet great, and the cold not yet pinching me,* as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands and mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness of their bodies.*

21. I am neither swift of *feet,* nor strong of *hands;* and I know that, of the things which I can do *with my body,* I should not be

χρεογος και φθονος νικαω.⁵

Ο μεν Κυρος, ως ειδω,
αναπηδω⁵ εκ ο έδρα, ύπαν-
ταω² τε αυτος³, και δεξιο-
μαι². ο δε αλλος, μηδεις
ειδω⁷, εκπληγσω⁸ ο πραγ-
μα.

Ηγεομαι ο παιδεια το-
σουτος μεγας αγαθος ειμι
ο απαιδευσια, οσος, ο μεν
αλλος μοχθηρος πας, κερ-
δαιγω, πρασσω⁹ ουτος¹⁰ δε
μονος και προσζημιοω⁵ ο
εχω.^h

Ουκ αξιος, επι ουτος ο
τοπος⁵, παραλειπω⁶ εις τις
ο εγω θεωρεω^h, ειμι δε παν
συντομος¹¹.

Και τοι ειγε χρη τεχ-
ματρομαι ο τε ήσυχια πολυς
ετι ειμι, και ο κρυος μηδεπω
εγω το ορθρινον, ώσπερ
εθω^{m7}, αποκναιω, ουδεπω
μεσος νυξ^p ειμι.

Και πολυς, ο ο βραχυς
ξιφος χρησις στεφεω⁵, ο τε
χειρ και ο στομα αντι εκει-
νος αγωνιζομαι², κατασπαω
ο αντιπαλος, δακνω σπαρ-
ασσω, άτε και ο μεγεθος ο
σωμα πολυς αυτος⁸ ύπερ-
εχω.^a

Εγω ειμι μεν ουτε πους
ταχυς, ουτε χειρ ισχυρος^o
γιγνωσκω δε, οτι, εξ ος αυ
εγω ο εμος σωμα ποιεω^{5s},

judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shown to us, which I see all men understanding *by nature*, even as all other animals understand a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn*; the horse, *with his hoof*; the dog, *with his mouth*; the boar, *with his tusk*.

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him*.

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered, as much as I could, him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts by *nature*, rather than by *intention*.

οὐκ αὖ χριγω⁵⁰ οὐτε πρωτος,
οὐτε δευτερος, οιομai δε ουδε
χιλιοστος, ισως δε ουδε μι-
διοστος.

Νυν εγω δεικνυμι μαχη,
δις εγω ὄρω πας ανθρωπος
φυσις επισταμαι, ὡσπερ γε
και ὁ αλλος ζωων επισταμαι
τις μαχη ἔκαστος^{πνε}, ουδε
παρα εις αλλος μανθανω⁶,
η παρα ὁ φυσις⁷ οιον ο βους
κερας παιω⁸ ὁ ιππος, ὁ πλη⁹
ο κυνη, στομα¹⁰ ὁ καπρος,
οδους.

Ο Κυρος, ὡς ακουω ὅτι
προς ὁ Ινδος πολλαχις ὁ
Χαλδαιος προενομαι⁹, (ανα-
μναομαι¹⁰ ὅτι ερχομαι¹¹ πα-
ρα αυτος, κατασκεπτομαι¹²,
εις Μηδος, ὁ αυτος πραγμα,
και οιχομαι¹³ προς ὁ πολεμι-
ος¹⁴, ὁπως αυ και ὁ εκεινος
κατειδω¹⁵) βουλομαι¹⁶ μανθα-
νω¹⁷ ὁ Ινδος ὁ αυτος πρασσω.¹⁸

Εγω εκ παιδιου ευθυς
μεν προβαλλω¹⁹ επισταμαι²⁰
προ ούτος δις τις οιομαι²¹
πληγσω²². και ει μη αλλος
ουδεις εχω²³, ὁ χειρις προεχω,
εμποδιζω²⁴ δις τις δυναμαι²⁵,
ο παιω.²⁶

Ο γαρ αλλος ζωων σχε-
δον ατεχνος πας ειμι, πληγ
ολιγος²⁷ δη τις εν αυτος,
αλλα και ούτος φυσις μαλ-
λους η προαιρεσις τεχνης
ευτυχεω.

26. Of animals, some *being led*, by the desire of eating, to the bait, are taken; and some *are ensnared* by drink.

Ο ζωον, ὁ μεν ὁ επιθυμια . ὁ φαγω̄ αγω προς ὁ δελεαρ, ἀλισκω̄ ὁ δε ποτος ενεδρευω̄.

27. Omnibus spoliari grave est et molestum; præsertim quum ab inimico cui hoc accidat; tum vero benevolentia vestra et humanitate, quanto easdem consequi est amplissimum.

28. Non enim *civilibus dignitatibus*, neque generis *præcelentia*, neque *divitiis* Deus optimos judicare solet.

29. Una verò causa judicata fuit a Minoe etiam in gratiam.

CHAP. XIX.

Adjectives, signifying *plenty*, *worth*, *condemnation*, *power*, *difference*, and their contraries; also, *verbals* compounded with *a privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.

Comparativa, cum exponuntur, &c. *Eton.*

Quorum Latina genitivum, &c.

Sic et comparativa, &c. *Wetten.*

Adjectives signifying *desire*, &c.

Adjectives compounded with *a privative*, &c.

Adjectives signifying *merit*, &c. *Bell.*

Comparativa regunt, &c.

1. THE love of the fabulous is peculiar to a great genius, when declining, in age.

Μεγας φυσις ύποφερω^{ph}ηδη ιδιος ειμι, εν γεραις, ὁ φιλομυθος.^{ne}

2. I am wiser than this man.

Ούτος ὁ ανθρωπος εγω σοφος ειμι.

3. Nothing is bolder than folly.

Ουκ ειμι ανοια ουδεις τολμηρος.

4. It is likely, that you, being an admirer of beauty, would omit none of the things *worth seeing or hearing*.

5. I think that some have come out with us *worthy of better*, and *some of less*.

6. Every speech is futile, which is *destitute of actions*.

7. You are *without hearing the sweetest hearing*, the praise of yourself; and *without seeing the sweetest sight*.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory of the Grecians, and the virtue of their ancestors*.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

10. In order to have men obedient, nothing is *more useful than to seem to be wiser than those who are governed*.

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

12. Whether are these mathematicians superior, as to becoming *better than other men*?

13. Your wallet will be *full of lupins*, or *books stuffed with writing on the back*; and being in

Ειχος, φιλοκαλος ειμι συ, μηδεις ο αξιος θεα η ακοη παραλειπω.⁶

Εγνωσ ότι εξερχομαι συν εγω ο μεν και αγαθος, ο δε και μικρος αξιος.

Απας ειμι λογος ματαιος, πραξις αμοιρος γιγομαι.⁶ⁿ

Ο ήδυς ακεσμα, επαιγος σεαυτου^f, ανηκοos ειμι και ο ήδυς θεαμα αθεατος.

Τηπο αλλοφυλος ανθρωπος^g αρχω, και ο ιγρεμονια αποστερεω, αναξιος νομιζω ειμι και ο ο Ελλην δοξα, και ο δ προγονος αρετη.

Ανηρ, φημι, ο θυγατηρ^d, μη φοβεομαι οις απορεω³¹, αξιος ούτος.

Εις δne πειθω^{mh} ανθρωπος εχω, ουδεις ειμι αγυστιμος, ο φρονιμος^{as} δοκεω^f, ειμι ο αρχω.^h

Ουκ ειμι δουλος μεγας ο κυριος αυτος, ουτε αποστολος μεγας ο πεμπω^{5h} αυτος.

Ποτερον προεχω ούτος ο μαθηματικος, προς ο αγαθος γιγομαι⁶ ο αλλος ανθρωπος;

Ο πυρα συ^d θερμος ειμι μεστος, η οπιστογραφος βιβλιον και ούτως εχω, ευ-

this state, you will say that you are *happier than the great king*.

14. Well I shall hold my tongue for you, and be much more silent than the fishes.

15. If you find any thing better, in human life than *justice, truth, temperance, and fortitude*, being turned with your whole mind to it, enjoy that which is found the best.

16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

17. My father, who has given them to me, is *greater than all*; and no one can wrest out of the hand of my father.

18. It would be proper to have expressions *worthy of the things*.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness*.

20. It is peculiar to man to love even those that offend; and this comes to pass, if you consider,

δαιμων^η ειμι φημι³ ὁ μεγας
βασιλευς.

Εγω μεν ισυχαζω^η συ
και πολυ αφωνος ειμι ὁ ιχ-
θυς.

Ει μεν αγαθος εύρισκω,
εν ὁ ανθρωπινος βιος, δικαιο-
συνη, αληθεια, σωφροσυνη,
και ανδρεια, επι εκεινος^a, εξ
ολος ὁ ψυχη τρεπω^b, ο
θυσασ^c εύρισκω^d απολαυω.

Βραχυς ειμι συλλαβη ὁ
εχω^η βραχυς φωνην η βρα-
χυγω^b, μη επι τελος^c λεξισ^d.
ούτως ὡς μεταξυ αυτος^e
και ὁ εν ὁ ἔξης συλλαβη
φωνην, μη ὑπαρχω^f συμφω-
νον πολυς εις ἀπλοος, αλλα
ητος εις, η μηδε εις.

Ο πατηρ εγω, ὁ διδωμι^η
εγω, μεγας πας ειμι^η και
ουδεις δυναμαι αρπαζω εκ
ὁ χειρ ὁ πατηρ εγω.

Ο πραγμα πρεπει^ο αν
ὁ φωνη εχω αξιος.

Ο μεν τυχη αυτος χρη-
μα, και δοξα, και φιλος
εγχειριζω^η ὁ δε ὁς^{*} αυτος
αναξιος ὁ ὑπαρχω^b ευδαι-
μονια καθιστημι.^b

Ιδιος ανθρωπος φιλεω και
ὁ πταιω^η ούτος δε γινομαι,
εαν συμπροσπιπτω συ ὅτι

* 'Ος is used here, and in some other places, according to Dr. Moor's Greek Grammar. In other grammars it is represented as wanting the nominative; viz. gen. οὐ, dat. οἱ, &c.

that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

21. And this is by much *more absurd than those things*. For, observing closely, I found those same persons practising the things most contrary to their own words.

22. If you make me a friend, I shall bring you to the most pleasant and easy way; and you shall be *tasteless of none* of the pleasant things, but you shall live *unexperienced of troubles*.

23. Mihi igitur Socrates videbatur *honore esse reipublicæ dignus, potius quam morte.*

24. Vides viros dissidentes inter se, et *gravius sese tractantes hominibus nihilo dignis.*

καὶ συγγενῆς, καὶ διὰ αγνοιᾶς, καὶ αεκῶν ἀμαρτανῶν καὶ ὡς μετὰ οὐλίγος αμφοτερος τεθνηκῶν καὶ, πρὸ πας, ὅτι οὐ βλαπτω⁵συ· οὐ γαρ ὁ ἡγεμονικον συ κακος ποιεω⁵ η προσθεν ειμι.

Ετι δε πολυς λόγος εκεινος ατοπος. 'Ο γαρ αυτος ούτος εύρισκω⁹, επιτηρω, εγαντιος ὁ αυτος λογος επιτηδευω.

Εαν εγω φιλη ποιεω⁵, επι ὁ ήδυς τε και ράδιος ὁδος αγω συ· και ὁ μεν τερπνος ουδεις αγενστος ειμι, ὁ δε χαλεπος απειρος διαβιοω.^m

CHAP. XX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva saepe permutant, &c. *Eton.*

Adjectivum plurale cujuscunque, &c. *Wetten.* et *Holmes.*

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell.*

1. Not many of the inhabitants of the country know what thing this story may import.

2. If the greatest power of the enemies is there.

3. They killed nearly thirty of the light-armed men.

4. I think that he was the happiest of the men, who had been celebrated for a long time before.

5. There were some of the scribes sitting there, and arguing in their hearts, saying: Why does this man blaspheme thus? who can forgive sins but God?

6. And that which is the greatest and most beautiful of all, you see your own territory increased, and that of the enemies lessened.

7. Think that nothing of human affairs is steady; for thus, when fortunate, you will not be overjoyed, nor, when unfortunate, over sorrowful.

8. To-day I celebrate my daughter's birth-day feast, and I have invited very many of my friends.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, the most manifest of all things.

10. He believed that those of the persons who associated with

Οὐ δὲ επιχωρίος πόλυς
ισημι, τις ποτε οὕτος δὲ
μυθολογια δύναμαι.^a

Εἰ εκεὶ δὲ πολεμίος εἴμι
δὲ αγάθος.^b

Αποκτεινω εγγυς τριά-
κοντα δὲ ψίλος.

Οιμαὶ αὐτὸς ευδαιμων
γινομαι^c αὐθεωπός, δὲ εν
μακρῷ δὲ εμπροσθεν χρονος
θρυλλεω.^d

Εἰμι τις δὲ γραμματεὺς
εκεὶ καθημαι, καὶ διαλο-
γίζομαι εν δὲ καρδιᾳ ἑαυτου,
λεγω. Τι οὗτος οὖτω βλασ-
φημεω; τις δύναμαι αφιημι
δὲ ἀμαρτια ει μη δὲ Θεος;

Ο δὲ πας μεγας καὶ
καλος, δὲ μεν σος χωρα αυ-
ξανομενος δρω, δὲ δὲ δὲ πο-
λεμίος μειουμενος.

Νομίζω μηδεις είμι δὲ
αυθρωπινος βεβαιος^e οὖτω
γαρ ουτε ευτυχεω^f είμι
περιχαρης, ουτε δυστυχεω
περιλυπος.

Θυγατηρ, σημερον, ἐσ-
τιαω γενεθλια, καὶ παρακα-
λεω^g δὲ φιλος μαλα πολυς.

Ωσπερ δὲ οὐκιτερις ομ-
μι προς δὲ φεγγος εχω, δὲ
μετα ήμερα^h οὖτω καὶ δὲ
ήμετερος ψυχη δ νους, προς
δὲ δ φυσις, φανερος πας.

Πιστευωⁱ, δὲ συνειμι^j αυ-
τος, δὲ αποδεχομαι^k οσπερ

him, *that embraced* the things which he approved, would be good friends to himself and to others.

11. In the same way, I think, the poet, representing storms, selects *the most terrible of the circumstances.*

12. In Libya, the Carthaginians govern, and the Libyans are governed; *which then of these do you think to live most pleasantly? or of the Grecians, in whom you are yourself, which seem to you to live most pleasantly, those who rule or those who are ruled?*

13. The gods give to men *none of the things that are good and glorious, without labour and diligence.*

14. And Cyrus having called *some of the servants that were present,* “Tell ye to me,” said he, “has *any of you* seen Abradates? For I wonder,” says he, “that frequently coming to us before, he now appears no where.” Then *one of the servants* answered, “Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians.”

15. Like *the bad criers* in assemblies, he spoke something rapid and not distinct.

16. And *many persons* who were

αυτος δοκιμαζω^o, έσαυτου τε και αλλος φιλος αγαθος ειμι.³

‘Οσπερ^a οιμαι, και επι ό χειμων^b τυπω ο ποιητης, εκλαμβανω ο παρακολουθεω ο χαλεπος.^c

Ενδι Λιβηη, Καρχηδονιος μεν αρχω, Λιβης δε αρχω ούτος ουν ποτερος^a ήδιον οι οιμαι^b ζω; η δι Ελλην, εν δις και αυτος ειμι, ποτερος^c συ δοκεω ήδιον, ο κρατεω^b η δι κρατεω, ζω;

‘Ο ειμι^b αγαθος και καλος ουδεις, ακεν πονος και επιμελεια, θεος διδωμι ανθρωπος.

‘Ο δε Κυρος καλεω^b τις ο παρειμι^b ύπηρετης, Ειπον εγω, φημι, ορω τις συ Αβραδατης; θαυμαζω γαρ, φημι, ότι προσθεν θαυμιζω επι εγω^a, νυν ουδαμου φαινω.^m ‘Ο ουν ύπηρετης τις αποχρινομαι^b, ότι, ω δεσποτης, ου ζω, αλλα εν δι μαχη αποβιντσκω^b, εμβαλλω^b ο άρμα εις ο Αιγυπτιος.

‘Ωσπερ ο φαυλος ο εν δι αγιων κηρυξ, επιτροχος τις και ουκ ασφαλης φεγγομαι.²

Και πολυς ο αμελεω^b

neglected ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in *what meats* does he delight?

18. When they learned the truth, they were enraged at *those orators who encouraged the naval expedition, as if they had not voted it themselves.*

19. It is a shame that painters should imitate *beautiful animals*, and children not imitate *good parents.*

20. I having observed, with much accuracy, both *good men* and bad, did conceive that I ought to write those things which each of them practise in life.

ανθρωπος διδρασκωει φρεαρ,
ο διψα απαιστος συνεχω.

‘Οσπε δειναδε οπως ειδεω⁶,
τις χαιρεω ο εδεσμα;

Επειδη γνωμι, χαλεπος
ειμι ο συμπροθυμεομαι^{ρ5η} ο
ρητωρ ο εκπλοος, ώσπερ ουκ
αυτος ψηφιζω.^{μ6η}

Αισχρος ο μεν γραφεις
απεικαζω ο καλος ο δωον, ο
δε παις μη μιμεομαι ο σπου-
δαιος ο γονευς.

Εγω παραθεαμαι^{ρ7}, εξ
ακριβεια πολυς, ο τε αγα-
θος^α ο ανθρωπος, και ο φαυ-
λος, υπολαμβανω δει συγ-
γραφω⁵ ος έκατερος αυτος
επιτηδευω εν ο βιος.

21. *Omnium hominum continentissimus erat.*

22. *Critias quidem omnium, in oligarchia, avarissimus et violentissimus fuit.*

23 *Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligant, planum est abjectis eos servis esse similes.*

CHAP. XXI.

Adjectives signifying *profit, likeness, obedience, fitness, trust, clearness, decency, facility*, and their contraries; and those compounded with $\sigma\nu\tau$ and $\delta\mu\sigma\tau$, govern the dative.

Eστι, taken for $\epsilon\chi\omega$, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.

Huc referuntur adjectiva, &c.

Verba acquisitivè posita, &c. *Eton.*

Verba cedendi, &c,

Quorum itidem Latina, &c.

Verba communicandi, &c. *Wetten.*

Adjectives signifying advantage, &c.

Adjectives compounded with $\sigma\nu\tau$, &c.

All verbs put *acquisitively*, &c.

Verbs of adoring, &c.

Also verbs of advising, &c. *Bell.*

Verba dandi, &c.

Verbum *χραομαι*, &c. *Holmes.*

1. HAVING said these things
and others like them, I descended.

Ούτος και ὁ παραπλη-
σιος οὗτος εἰπον καταβαι-
νω.⁶

2. Behold I am really naked,
as you see, and of equal weight
with the other dead persons.

Ιδου γυμνος, ὡς ὄραω,
αληθως ειμι, και ισοστασιος
ο αλλος γεκρος.

3. Well, I have at least this
one thing, that I am like you.

Εις μεν ηδη οὗτος εχω,
ότι όμοιος ειμι συ.

4. I wish to return therefore to
the things which I did next in the

Βουλομαι τοινυι επαγερ-
χομαι⁶ επι ος² εξης πο-

state. And in these again, consider ye what was *best for the city*.

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not *like those*. For whatever things they may have acquired making war, they will think to be *common to themselves*.

9. *To dispute with one another about words, but not to quarrel.*

7. *Unless one takes pleasure in empty names.*

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel hath spoken to him.

9. They now serve him, as he did them before.

10. *Why are you angry at me?*

11. *Cræsus had two sons.*

12. ¶ It seems to me to be a great fault, that a ruler should be harsh to all those that are governed.

13. Jupiter, the great leader in heaven, goes first, driving a flying chariot, and a host of gods and deities follows him.

14. The aids of the gods do not help treacherous persons; as is right; for men do not commit injustice, until they become impious towards the gods.

λίτευω.^{m₂} Καὶ σκοπεω, εν ούτος πάλιν αυ, τις ὁ πόλις αγαθὸς ειμι.

Η ου συ και ὁ αγων, φημι, προειπα και ὁ αθλον; Αλλα μα Ζευς, φημι ὁ Κυρος, ουχ ὅμοιος ούτος εκεινος. 'Ος μεναν στρατευω^m κταομαι⁵, κοινος ἔαυτου ἡγεομαι³ ειμι.

Αλληλων περι λογοσ^b αμφισβητεω μεν, εριζω δε μη.

Ει μη τις ονομα χαιρω κενος.

'Ο ουν οχλος ὁ ιστημι^{7h} και ακουω⁵, λεγω² βροντη γιγομαι. Αλλος λεγω², Αγγελος αυτος λαλεω.

Εκεινος^{ne} νυν ούτος δουλεωμ¹, καθαπερ ούτος εκεινος προτερου.

Τις εγω οργιζω;^m

Ειμι ὁ Κροιτος δυο παις.

'Ονε, ανηρ^a αρχω^h, πας χαλεπαινω ὁ αρχω^h, ούτος εγωγε δοκεω μεγας ἀμαρτημα ειμι.

'Ο μεν μεγας ἡγεμων εν ουρανος Ζευς, ελαυνω πτηνος ἄρμα, πρωτος πορευομαι, δε ἐπομαι στρατια θεος και δαιμων.

Ουδε ὁ παρα ὁ Θεος επικουρια ὁ προδοτης βοηθεω εικοτως ουδεις^{ne} γαρ προτερον αδικεω^η περι ὁ Θεος^a ασεβεω.

15. When first the desire of gold and silver came into the city, *with the possession* of wealth followed avarice and meanness; and *with the use and enjoyment* of it, luxury and effeminacy and extravagance.

16. And lo a man from the multitude, cried out saying; Master, I entreat thee to look upon my son, because *he is my only son.*

17. If any one *serves me*, let him follow me, and where I am, there also will my servant be; and if any one *serves me*, the father shall honour him.

18. Philip comes and tells Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour has come, that the son of man should be glorified.

19. Simon Peter saith to him; Lord, whither goest thou? Jesus answered him, Where I go, thou canst not now follow me; but hereafter thou shalt follow me.

20. See then, this Menippus shall judge which of us is more beautiful. Tell us, O Menippus, do I not seem to you more beautiful?

21. The diffusive style is proper

Επει παρεισδυμι² πρωτον εις ὄποις αργυρος και χρυσος δηλοις, και συνακολουθεω³ ὄπλουτος ὁμενκτησις πλεονεξια και μικρολογια⁴ ὁ δε χρησις και απολαυσις, τρυφη και μαλακια και πολυτελεια.

Και ιδου ανηρ απο ὁ οχλος βοσω λεγω⁵ Διδασκαλος, δεομαι συ⁶, επιβλεπω⁵ επι ὁ οιος⁷ εγω, οτι μονογενης εγω ειμι.

Εαν εγω διακονεω τις, εγω ακολουθεω, και ὅπου ειμι εγω, εκει και ὁ διακονος ὁ εμος ειμι⁸ και εαν τις εγω διακονεω, τιμω αυτος ὁ πατηρ.

Ερχομαι Φιλιππος και λεγω ὁ Ανδρεας, και παλιν Ανδρεας και Φιλιππος λεγω ὁ Ιησους. Ο δε Ιησους αποκριγομαι⁵ αυτος, λεγω, Ερχομαι ὁ ὥρα, ινα δοξαζω⁵ ὁ οιος ὁ αυθρωπος.

Λεγω αυτος Σιμων Πετρος⁹ Κυριος, που ὑπαγω; Αποκριγομαι⁵ αυτος ὁ Ιησους, δπου ὑπαγω, ου δυναμαι εγω νυν ακολουθεω⁵, υστερου δε ακολουθεω εγω.

Ιδου δη, Μενιππος ουτοις δικαζω ποτερος ευμορφος ειμι. Ειπου, ω Μενιππος, ου καλος συ δοκεω.

Τοπηγορια ὁ χυσις, και

for all familiar subjects, perorations, digressions, easy narrations, and pompous amusements, histories, relations of nature, and not a few other parts.

22. He said that he saw most people knowing the number of their possessions, although they had very many.

23. It is not certain to the person who has planted his land well, who shall reap the fruit: nor is it certain to him who has built a house well for himself, who shall inhabit it.

24 Anacharsis being once upbraided by some person, because he was a barbarian and a Scythian; “My country is a reproach to me,” said he, “but you to your country.”

25. And Charicles, being enraged at him, “Since,” said he, “O Socrates, you are ignorant, we command these things being more intelligible to you, not to converse at all with young men.”

26. *Quibusunque studiorum non est finis utilis ad vitam, hæc non sunt artes.*

27. *Legationes undique veniebant, omnibus gratulatibus Romanorum sub Pertinace imperio.*

28. Mira fortasse videbor dicere, si *Cyro consilium dare velim* aliquid dicere pro nobis, cum arma sumant ii qui *nobis futuri sunt pugnæ socii.*

επιλογος, και παραβασις, και ὁ φραστικος απας, και επιδεικτικος, ιστορια τε, και φυσιολογια, και ουκ ολιγος αλλος μερος ἀρμοδιος.

‘Ορων¹ φημι ὁ πολυς² ὁ μεν κτημα, και πανυ πολυς³ αυτος ειμι⁴, ὁ πληθος ειδω.⁵

Ουτε ὁ καλως αγρος φυτευω^{5sh} δηλος, ὁστις καρπω^m. ουτε ὁ καλως οικεια οικοδομεω^{5h} δηλος, ὁστις οικειω.

Αναχαρσις ποτε προστις^g ονειδιζω, ὅτι βαρβαρος ειμι και Σκυθης^d. Εγω μεν, φημι, ὁ ονειδος (ειμι), συ δε ὁ πατρις.

Και ὁ Χαρικλης, οργιζω^m αυτος, επειδαν, φημι, ω Σωχρατης, αγνοεω,ⁱ ὅδε συ ευμαθης, ειμι προαγορευω, ὁ νεος ὄλως μη διαλεγομαι.

CHAP. XXII.

When εἰμι and γίνομαι signify *possession, property, or duty*, they govern the genitive.

Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance, and sense (except sight)*.

Verba amandi, &c.

Verba sensūs, &c.

Præter illa quæ, &c. *Eton.*

Verba incipiendi, &c.

Verba auditūs, &c.

Sic et verba recordandi, &c.

Verba permutandi, &c. *Wetten.*

Γίνομαι and εἰμι, &c.

Verbs that signify any of the senses, &c.

Verbs signifying plenty, &c.

Verbs of attempting, &c. *Bell.*

Verba sensuum, &c.

Verba permutandi, &c. *Holmes.*

1. *He caught his head.*

Οὐ κεφαλὴ εφαπτομαι.

2. *He separates himself from*

Χωριζώ ὁ Θεος.

God.

3. *It is the part of a villain, that he should die, having been condemned; but of a general, fighting with the enemy.*

Κακουργος μεν ειμι, κρινω⁵ αποθησκω⁶ στρατηγος δε, μαχομαι ὁ πολεμιος.⁷

4. *A certain woman, having heard concerning Jesus, having come in the crowd behind him, touched his garment, saying in herself, 'That if I but touch his garment, I shall be made whole.'*

Γυνη τις, ακουω⁵ περι οιησους⁸, ερχομαι⁹ ενδο οχλος οπισθεν, ἀπτομαι ὁ ἵματιον αυτος, λεγω εν ἑαυτου, 'Οτι και αν ὁ ἵματιον αυτος ἀπτομαι⁵, σωζω.

5. *It is a shame to command domestics, and be a slave to pleasures.*

Αισχος ὁ μεν οικετης αρχω, ὁ δε ἡδονη δουλειων.

6. Verily, I say unto you, there are some of these here standing, who shall not taste of death, until they see the Son of man coming in his kingdom.

7. There is a city, which a man of royal race, called Soras, governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perimuda.

8. Make mention of your absent friends, to those that are present, that you may appear not to neglect them when absent.

9. Another was exhorting me to despise riches, and to think the possession of them insignificant.

10. Then they threw with their clods, and some struck breast-plates, and shields, and some a thigh, or a greave.

11. It is a voluntary thing, said he, and every one loves what things he pleases.

12. It is entirely necessary, that he who attends to the one, should neglect the other.

13. If you do not take the things that are offered to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

14. ¶ It is not certain to the politician, if it profits him to govern the state, nor is it certain to him who has got powerful relations by

Αμην λεγω συρ¹, ειμι τις ο ώδε ιστημι⁷, ὅστις ου μη γευω^{πε} θανατος, ἐως αν ειδω⁶ ὁ ουίος ὁ αυθεωπος ερχομαι εν ὁ βασιλεια ἔστου.

Πολις ειμι, ὃς αρχω², Σωρας ονομα^η, ανηγ γενος βασιλικος, ὅτε και Βακτριος αρχω Ευκρατιδης, ονομα δε ὁ πολις⁴ Περιμουδα.

Ο απειμι^η φιλος μναομαι⁷, προς ὁ παρειμι, ινα δοκεω μηδε ούτος απειμι^η ολιγωρεω.

Άλλος καταφρονεω χρημα παρακελευω^π, και αδιαφορος οιομαι ὁ κτησις αυτος.

Εγταυθα δη βαλλω² ὁ βωλος, και ειμι² ὁς τυγχανω² και θωραξ, και γερρον, ὁς δε και μηρος, και κνημις.

Εθελουσιος, φημι, ειμι, και ερω εκαστος ὁς αν βουλομαι.

Ο^α έτερος επιμελεομαι^η, ο έτερος αμελεω⁶, πας αναγκη.

Αν παρατιθημι^{5η} συ μη λαμβανω⁶, αλλαύπερειδω⁶, τοτε ου μονον συμποτης ὁ θεος ειμι, αλλα και συναρχων.

Ουτε ὁ πολιτικος δηλος, ει συμφερω ὁ πολις προστατεω, ουτε ὁ δυνατος εν ὁ πολις κηδεστης λαμβανω⁶

marriage in the state, if by them he shall be deprived of the state.

15. O the speed! they run together from every side, dusty and panting, I know not from whence smelling the gold.

16. Whilst I was a boy, *hearing Homer and Hesiod relating the wars and dissensions, not only of the demigods, but even of the gods themselves.*

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; 'till another king rose up over Egypt, who remembered not Joseph.

18. If any would propose a choice, whether I would rather wish to *hear you relating such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.*

19. Thou seest how few things there are which, one possessing, is able to live a godlike life; for the gods will require nothing more, from the man that observes these things.

20. He enacted, *that we should neither taste flesh, nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.*

δηλος, ει δια ούτος² στερεω⁴
ο πολις.

Φευ ό ταχος³ πανταχοθευ συνθεω, κονιω⁵ και πγευστιαω, ουκ ειδεω⁷ οθεν οσφραινομαι ό χρυσιον.

Αχρι μεν εν παις¹ ειμι, ακεω Ομηρος και Ησιοδος πολεμος και στασις διηγεομαι, ου μονο ό ήμιθεος, αλλα και αυτος ηδη ό θεος.

'Ως εγγιζω ό χρυσον ό επαγγελια, ός⁸ επαγγελλω⁹ ό Θεος ό Αθρααμ, αυξανω ό λαος και πληθυνω⁵ εν Αιγυπτος⁴ αχρι ός ανιστημι⁶ βασιλευς έτερος επι Αιγυπτος³, ός ου μναομαι¹⁰ ό Ιωσηφ.

Ει τις αιρεσις προτιθημι⁶, ποτερον μαλλον εθελω³. συ ακουω ό τοιουτος διεξεμι⁶, η ό παγευδαιμων ουειρος εκεινος αυθις όραω, ό³ μικρον εμπροσθεν, ουκ ειδω⁷ όποτερος αν αιρεω. ¹⁰

'Οραω πως ολιγος ειμι, ός κρατεω⁵ τις, δυναμα, θεουδης βιοω⁵ βιος⁵ και γαρ ό θεος πολυς ουδεις απαιτεω³, παρα ό ούτος φυλασσω.¹¹

Νομοθετεω², μητε κρεας¹¹ γευω³, μητε κυαμος εσθιω· ιδις εγω γε ουν οιδου εκτραπεζος αποφαινω ετι δε και πειθω ό ανθρωπος ες πεντε ετος μη διαλεγομαι.

21. It is possible also that one touching fire should not presently be burned, yet am I not willing to be touching fire.

22. If you would be your own masters, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and having heard some one speaking thus, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the art, as it reaches the end sooner, it is manifest that is better than Epopoeia.

25. In conversation let every one avoid speaking often, and immoderately of his own actions or dangers; for it is not pleasant to others, to hear what things have happened to you, as it is pleasant to you to mention your own dangers.

26. Sola vero incolumis fortuna evadit, *irridens homines plorantes eamque vocantes.*

27. Sed alio quodam sensu *illa attigisti?*

28. Dicam autem primum, quae aliquando *ipsum audivi de dæmonio disserentem ad Aristodemum.*

Καὶ πυρ τοι εἰμι θίγω μη ευθὺς καιω, ὅμως δε εγωγε οὐτε πυρ ἔκων ειμι ἀπτομαι.ⁱ

Ην συ αυτος εθελω⁵ γινομαι⁶, και παυω⁷ αυτος⁸ μεν ουδεις ἐκαστος ποιεω⁹, ελπιζω, ὁ δε πλησιος πας ὑπερ αυτος⁸ πρασσω⁹. και ὁ καταρράβυμεω⁹ παλιν αναλαμβανω, και εκεινος⁹ τιμωρεω.

Θεαομαι⁵ τις φιλοσοφος, και ακουω ούτω τις λεγω, ως ευ Σωκρατης λεγω; και τοι τις ούτω δυναμαι ειπου ως εκεινος; Θελω και αυτος φιλοσοφεω.

Ει ουν ούτος διαφερω πας ὁ τραγῳδια, και ετι ὁ δι τεχνη εργον, φανερος ὅτι αγαθος αγειμι⁹, μαλλον δι τελος τυγχανω⁹, ὁ Εποποια.

Ἐν ὁ ὄμιλια απειμι, δη τις⁹ ὁ ἔαυτου εργον η κινδυνος. επι πολυ και αμετρως μναομαι¹⁰. ου γάρ ως συ ἡδυς ειμι, δη δη σος κινδυνος μναομαι¹⁰, ούτω και ὁ αλλος ἡδυς ειμι, δη δη συ δυμβαινω⁹ ακουω.

CHAP. XXIII.

Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

Two or more substantives, &c.

— of different genders, &c.

— of different persons, &c. *Bell.*

1. *SIMON Peter, and Thomas, and Nathaniel were together.*

Ειμι ὁμοι Σιμων Πετρος, και Θωμας, και Ναθαηλ.

2. I go away to *Cræsus* and *Sardanapalus*, being about to dwell near *them*.

Επι ὁ Κρεοισος και Σαρδαναπαλος απειμι, πλησιον οικεω³ αυτος.

3. Peter and John *answering* to them, *said*; If it is just before God to hear you rather than God, judge ye.

Ο δε Πετρος και Ιωαννης αποχρινομαι^β προς αυτος ειπον. Ει δικαιος ειμι ενωπιον ὁ Θεος, συ ακουω μαλλον η ὁ Θεος, κρινω.⁵

4. ¶ No, by Jove, but *vain glory*, and *pride*, and much *madness*; *these things* burned you to a coal.

Ου, μα Ζευς, αλλα κενοδοξια, και τυφος, και πολυς κορυζα· ούτος συ απανθρακω.

5. And the Lord said to Joshua, Lo I give into thy hand, *Jericho*, and her *king*, *being powerful* in strength. Now do thou set thy soldiers in a circle round her.

Και ειπον Κυριος προς Ιησους, Ιδου εγω παραδιδωμι υποχειρισην συ^δ ὁ Ιεριχω, και ὁ βασιλευς αυτος, δυνατος^η ειμι εν ισχυ. Συ δε περιστημι^δ αυτος^δ ὁ μαχιμος κυκλος.

6. There, it is said that *Ganymede* being torn away, disappeared, *his brother* and *his lover* dragging him *contrary ways*.

Ενθα και ὁ Γανυμηδης ὁρπαζω⁵, αφανης γινομαι⁶ λογος, αυθελκω αυτος ὁ αδελφος και ὁ εραστης.

7. And his mother said to him; Son, why didst thou thus to us? behold thy father and *I* grieving and sorrowing were seeking thee.

Καὶ εἰπον πρὸς αὐτὸς ὁ μητῆρ αὐτοῦ Τεκνον τι ποιεῶ⁵ εγώ ούτως; ιδου ὁ πατὴρ συ καὶ εγώ οδυναομαι καὶ λυπεω³ ζητεω συ.

8. Cyrus et Cyaxares cum instruxissent (suos) expectabant, tanquam, si accederent hostes, pugnaturi.

9. Neptunus, et Juno, et Minerva machinati sunt vincire eum.

CHAP. XXIV.

Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative.

Verbs of comparing, &c.

Verbs of accusing, &c. *Bell.*

1. *You should cast up to no person his misfortune*; for fortune is common, and the future is invisible.

2. *He surrendered himself to Gylippus.*

3. *They show him those that are busy there.*

4. *First then, I tell you my own opinion*, and from whence I was excited to the descent.

5. *Do not ye accuse the people of the Athenians of folly*, before the Grecians.

6. Demosthenes and Diogenes have spoken well; the one calling rich and ignorant men, golden sheep; the other, comparing them

Μηδεῖσι συμφορα οὐειδίω⁵ς· κοινός γαρ ὁ τυχη, καὶ δὲ μελλω³ αοράτος.

Εκεινος ἔαυτου ὁ Γυλιππος παραδιδωμι.

Δεικνυω αυτος ὁ εκει διατριβω.^h

Καὶ δη πρωτα, συ διειμι ὁ γνωμη ὁ εμος, καὶ οὐει δόγμαω⁵ προς ὁ καταβασις.

Μηδε αἱρεω παρανοια, εναντιον ὁ Ελλην, ὁ δημος ὁ Αθηναιος.

Καλως καὶ ὁ Δημοσθενης; καὶ ὁ Διογενης ὁ μεν χρυσεος προβατου καλεω ὁ πλουσιος καὶ απαιδευτος ὁ

to figs upon precipices.

7. O Athenians, *I request this from you.*

8. *To give great and pompous epithets to trifling little circumstances,* would appear the same thing, as if a person would put a great tragic mask upon an infant child.

9. In the *Odyssey*, a person would compare *Homer to the setting sun*, whose greatness remains, without his violence.

10. If Critias and Alcibiades committed any transgression, the accuser blames Socrates for this; but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

11. But the Chaldeans came, entreating Cyrus to make peace with them.

12. *I manifested thy name to the men, whom thou hast given to me out of the world;* thine they were, and thou hast given them to me, and they have kept thy word.

13. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgement the person who has given some of his property (to the state), and has done a humane and generous action.

δε, ὁ επι τὸ κρημνοῖς σύκη απεικαζω αυτος.

Ω ανηρ Αθηναίος, οὗτος συ δεομαι.

Ο μικρος πραγματιον περιτιθημι μεγας και σεμνος ονομα, ο αυτος αν φαινω^{mo}, ως ει της τραγικος προσωπειον μεγας παις περιτιθημι⁶⁰ νηπιος.

Εν ο Οδυσσεια, παρεικαζω⁵⁰ τις αν καταδυω^m ο Ομηρος ήλιος, θεος, διχα ο σφοδροτης, παραμενω δ μεγεθος.

Ει μεν τις πλημμελεων^{dual} Κριτιας και Αλκιβιαδης, ούτος Σωκρατης ο κατηγορος αιτιαομαι· οτι δε γεος^{du} ειμι^h αυτος Σωκρατης παρασχω² σωφρων, ουδεις επαινος δοκεω ο κατηγορος αξιος ειμι;

Ο δε Χαλδαιος ήκω,
δεομαι ο Κυρος^b ειρηνη ος ποιεω.⁵

Φανερω ο ονομα συ ο ανθρωπος, ος διδωμι εγω εκ ο κοσμος^c σος ειμι, και εγω αυτος διδωμι, και ο λογος συ τηρεω.

Τις ειμι νομος τοσουτος αδικια και μισανθρωπια μεσος, ωστε ο διδωμι^{6h} τις^{ne} ο ιδιος^r, και ποιεω^{6h} πραγμα φιλανθρωπος και φιλοδωρος, ο χαρις^e αποστερεω,

14. Nam si *rebus animum intendas*, non propter civitates comperies in gloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.

15. Quid hoc? ferisne, O Timon? Antestor, O Hercules! hei! *in jus voco te de vulnere ad Areopagum*.

16. *Clavum fortunæ veteres dedere; et basin globosam pedibus subjecerunt; oculis etiam (eam) privarunt.*

CHAP. XXV.

Verbs of *asking*, *teaching*, *clothing*, and *concealing*; *and sometimes, with the Attics, verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives.

Verba dandi, &c. *Eton.*

Sic et verba rogandi, &c.

Verba implendi, &c.

Verba dicendi, &c.

Verba connotantia, &c. *Wetten.*

Verbs of asking, &c. *Bell.*

Verba dicendi, &c. *Holmes.*

1. THE wicked always work some evil to those who are nearest them.

2. The king said to the maid, *Ask of me what (thing) you will*, and I will give it you.

3. Come, then, If I buy you, what will you teach me?

4. It is fit that men should bear such things as they have done to others.

Ο πονηρος αει κακος τις^{ne} εργαζομαι ο εγγυτατω αυτος ειμι.^h

Ειπον ο βασιλευς ο κορασιον, Αιτεω⁵ εγω οι εαι (χρημα) θελω⁶, και διδωμι συ.

Φερω δη, ην πριαμαι συ, τις εγω διδασκω;³

Αναγκη ο ανθρωπος τοιουτος πασχω, οιοσπερ αυ ο αλλος δραω.⁵

5. They have passed a decree to demand *Pagase* from him, and have prevented him to fortify Magnesia.

6. I never said nor did anything to him, for which he was ashamed.

7. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

8. A person cannot do his friends the most good in war, any other way, than when seeming to be an enemy; nor can any one hurt his enemies more, than when seeming to be a friend.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and doing the greatest evils to the state, I having come in told it to you.

10. And in that dayye shall ask me nothing. Verily, verily, I say unto you, that whatever things ye shall ask from the father in my name, he will give them to you.

11. Our domestics do to us those things, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

12. *Bonum aliquid facere in patriam conatur.*

13. *Pueros et ephebos contraria his decebat.*

Καὶ Πάγασαι απαιτεω
αυτος ψηφιξω^ρ, καὶ Μαγ-
νησια κωλυω τειχιζω.

Ουδεπωποτε αυτος ουτε
ειπα ουτε ποιεω ουδεις, επι
δε^δ αισχυνω⁵.

Ο μεν οικετης εκδιδασ-
κω^τ τεχνη, παμπολυς πολ-
λακις εις αυτος αργυριου α-
ναλισκω, έαυτου δε αμελεω.

Ουτε αν φιλος τις ποιεω⁵⁰
αλλως πως, πολυς αγαθος^ρ
ευ πολεμος, η πολεμιος
δοκεω ειμι^ρ ουτε αν εχθρος
πολυς^ρ βλαπτω⁵⁰, αλλως
πως, η φιλος δοκεω ειμι.

Παλιν τοινυ κατειδω
Νεοπτολεμος ο νποκριτης
τυγχανω αδεια^β, κακος δε
εργαζομαι ο μεγας ο πολις,
παρερχομαι⁶ έιπον εις συ.^{ρ1}

Καὶ εν εκεινος ο ήμερα,
εγω ουκ ερωτω αυδεις. Α-
μην, αμην, λεγω συ, οτι
δοσος αν αιτεω⁵ ο πατηρ εν ο
ονομα εγω, διδωμι³ συ.

Ος προς μηδεις βαρβα-
ρος πασχω³ προσδοκεω²,
ούτος δρω εγω ο οικετης
και οι μαλιστα ευεργετεω,
ούτος εχθρος εχω.

CHAP. XXVI.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Eton.*

Idem, est ac, &c. *Wetten.*

Participles, govern, &c. *Bell.*

Participia servant regimen, &c. *Holmes.*

1. *HOWEVER it is possible that one giving trouble to the enemy, may afford safety to his friends.*

2. *I having seized some of them, devoured them, as was right, being robbers.*

3. *They, seeing their masters also obeying, immediately obeyed.*

4. *If any person thinks things contrary to me, looking into their works, he shall find them bearing witness to my words.*

5. *They having forgot the first things, or rather indeed the whole subject.*

6. ¶ *Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge of things useful to the state.*

7. *Then again talking of the great loss, which had happened to us; thinking that we should spend the rest of our life, as having been deprived of a father.*

Εἰμι δε αλλα παρεχω ποργυμαρ ὁ πολεμιος^P, ὁ φίλος ασφαλεια παρεχω.

Εγω συλλαμβανω^b αυτος τις, ὡσπερ εικος ειμι, καταφαγω² ληστης ειμι.

'Ο δε, ὄρων και ὁ δεσποτης πειθω^m, ταχυ πειθω.^{m2}

Ει δε τις ὁ ευχυτιος εγω γιγνωσκω, ὁ εργου αυτος επισκοπεω, εύδισκω αυτος μαρτυρεω ὁ εμος λογος.

'Ο πρωτος επιλανθανομαι^{bh}, μαλλον δε και ὁ υποθεσις ὄλος.

'Ηγεομαι ὁ ἀπαξ λαμβανω^{bh}, και διαφθειρω^b ὑπο χρημαρ, ουδε κριτης ετι ὁ συμφερω ασφαλης μενω ὁ πολις.

Τοτε δε αυ περι ὁ συμφορας διεξειμι^b, ὅσος εγω γινομαι^{m7h} ειμι^o. ατεχνως ἥγεομαι ὡσπερ πατηη στερεω^b, διαγω³ ὁ επειτα βιος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence, and enticing young men to pleasures.*

9. Most of us are affected like Telemachus; for he, through inexperience, or rather ignorance of good, *having seen Nestor's house, containing couches, tables, vestments, carpets, and pleasant wine, did not call him happy, who was provided with necessary and useful things;* but with Menelaus, *having beheld ivory, gold, and amber, he was struck with admiration.*

10. Vidi reges et satrapas nostros, mendicantes apud eos, et *primas literas docentes.*

11. Plures futuri sunt *vos redarguentes, quos nunc ego compescebam.*

12. *Deos et heroas precati, fines ita transierunt:*

Πλούτος κακία μαλλον
η καλοκαγαθία ὑπηρετης
ειμι· εξουσία μεν ὁ ῥάβυρια
παρασκευαζω, επι δε ὁ ἡ-
δονη ὁ νεος παρακαλεω.

Ο πολυς δινε ὁ Τηλεμα-
χος^ε πασχω· και γαρ εκει-
νος, ὑπο απειρια^κ, μαλλον δε
απειροκαλια, ὁ μεν Νεσ-
τωρ ειδω⁶ οικια κλινη εχω,
τραπεζα, ιματιον, στρωμα,
οινος ἥδυς, ουκ μακαριζω²
ὁ ευπορεω^{1h} ὁ αναγκαιος⁸ η
και χρησιμος παρα δε ὁ
Μενελαος θεαμαι⁵ ελεφας,
και χρυσος, και ηλεκτρου,
εκπλησσω.⁶

CHAP. XXVII.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Eton.*

Genitivum etiam cum, &c. *Wetten.*

Passive verbs will have, &c.

Sometimes the preposition, &c. *Bell.*

Passiva fere exigunt, &c. *Holmes.*

1. Such are made by bad poets of themselves; and by good ones, for the actors.

Τοιουτος^{ερι} ποιεω, ὑπο μεν ὁ φαυλος ποιητης δια αυτος^α. ὑπο δε ὁ σύγχοιδος, δια ὁ ὑποκριτης.

2. They are named philosophers by us.

Φιλοσοφος προς εγω ονομαζω.

3. It is one of the most shameful things, that we should be seen throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities that were furnished by fortune.

Ειμι ὁ αισχρος^β, μη μονον πολις^ε και τοπος, ὃς ειμι ποτε κυρios, φαινω προιεμενος^{pla}, αλλα και δε ὑπο ὁ τυχη παρασκευαζω^{5h} συμμαχος τε και καιρος.

4. No action of any account was done by them.

Πρασσω⁵ απο αυτος ουδεις εγγον αξιολογος.

5. I seek truth, by which no person was ever injured; but he is injured who remains in his error and ignorance.

Ζητεω ὁ αληθεια, ὑπο ὃς ουδεις πωποτε βλαπτω⁶. βλαπτω δε ὁ επιμενω^h επι ἔιαυτου απατη^ε και αγνοια.

6. He has been honoured by God and by men.

Προς Θεος και προς ανθρωπος τιμω.

7. I was thus taught by my country and yours, to submit to

Παιδευω⁵ οιτως ὑπο ὁ εμος τε και ὑμετερος πα-

my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, *that he had been sent to him, by the senate*; and not having quickly wounded him, but whilst he delayed about the uttering of the words, and showing of his sword, *being seized by the king's life-guards*, he suffered punishment for his madness.

9. The people were destroyed, not only *being beat down by the soldiers*, or *trampled upon by the horses*, but also *being oppressed by the multitude*.

10. Pertinax having said such things, encouraged the senate very much, and *being applauded by all*, and having received all honour and reverence from them, he returned into the royal court.

τρισ, ὁ πρεσβύς, οὐ μονον
αδελφος, αλλα και πολιτης
ὑπεικω.

Τριστημι⁶ ὁ Κυιντιανος,
εν δ ὁ αμφιθεατρον εισοδος,
γυμνοω⁵ ὁ ξιφιδιον, επεγχο-
μαι⁶ τεαιφνιδιως, ὁ Κομμο-
δος^d, και μεγας φωνη προει-
πον^h, ύπο ὁ^f συγκλητος αυ-
τος^d επιπεμπω^a τιτρωσκω⁵
μη φθανω⁵^h, αλλα εν δις περι
ὁ δ ῥημα προφορα^a ασχο-
λεω^{p2}, και ὁ δειξις ὁ ξιφος,
συλλαμβανω⁵ ύπο ὁ σωμα-
τοφυλαξ^e ὁ βασιλευς, δικη
ανοια ύπεχω.⁶

Φθειρω^g ὁ δημος, ου μονον
βαλλω^{ing} ύπο διστρατιωτης,
ουδε πατεω ύπο ὁ ιππος
αλλα και ύπο ὁ πληθος
ωθεω.

Τοιουτος ὁ Περτιναξ ει-
πον, ύπερειδω τε ὁ συγκλη-
τος βουλη, και προς πας
ευφημιξω⁵, πας τε τιμη^g
και αιδως παρα αυτος τυγ-
χανω⁶, εις ὁ βασιλειος επαν-
ερχομαι⁶ αυλη.

11. *Superatus a morte.*

12. Oportebat quidem me forsan prolixa dicere, quoad tam multa *a te accusatum*.

CHAP. XXVIII.

The accusative is often put absolutely, *κατά* being understood.

Adjectiva, si subintelligatur *κατά*, &c.

Quædam nomina, &c.

Passiva per syncedothen, &c.

Ubique locus est, &c. *Eton.*

Plurima nomina post se habent, &c.

Verba jurandi, &c. *Wetten.*

To the genitive of measure, &c.

Many adjectives have an accusative, &c.

Many verbs, both in the active, &c.

The passives of such actives, &c.

The participles of, &c. *Bell.*

Accusativum regunt quæ, &c.

Passiva regunt accusativum, &c. *Holmes.*

1. Some persons without crowns, appear to have *their legs* and *heads* torn.

2. Wilt thou kill me, as thou killedst the Egyptian yesterday?

3. I feel pain *in my head*.

4. No one of men is wise *in all things*.

5. A stone of a hundred feet *in length*.

6. Having been deprived of *the empire*.

7. I venture to be wise, as to *human wisdom*.

8. Or who, being a slave to pleasures, would not be shame-

'Ο δε αστεφανωτος, ὁ κνημη και ὁ κεφαλη δοκεω τριβω.^{P7F}

Μη αναιρεω⁴ εγω συ θελω, ὁσ τροπος αναιρεω⁶ εχθες ὁ Αιγυπτιος;

Αλγεω ὁ κεφαλη.
Ουδεις ανθρωπος αυτος ἀπας σοφος.

Λιθος ὁ μεν μηκος πους⁵ ἔκατον.

Αφαιρεω⁵ ὁ αρχη.

'Ο ανθρωπινος σοφια, κινδυνευω ειμι σοφος.

Η τις ουκ αν, ὁ ἡδονη δουλευω, αισχρως διατιθη-

fully affected, both *in body* and *mind*?

9. ¶ Homer is worthy to be praised *for many other things*, and especially because he alone of the poets knows what it becomes him to do.

10. None of the immortals can escape *thee*.

11. Into whatsoever city you will have come, you will be meaner than the citizens, *in all things*.

12. One of them was advising me to take pleasure *in everything*, and to pursue this alone above all; for that this was happiness.

13. Endeavour to be laborious *in your body*, and wise *in your mind*; that with the former you may be able to execute your designs, and with the latter may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering *with his tongue*.

15. I saw a fair woman and very long *as to her neck*, so that she seemed to be the daughter of a swan.

16. The man appears magnanimous *in his life*, and correct *in his knowledge*.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain

μι^ρο^ς, καὶ ὁ σωμα καὶ ὁ ψυχη;

'Ομηρος αλλος τε πολυς αξιος επαινεω, καὶ δη καὶ οτι μονος ὁ ποιητης, ουκ αγνοεω ὡς δει ποιεω αυτος.

Συ ουτε αθανατος φυξιμος ουδεις.

Εις ὅποιος αν πολις αφικυεομαι^{b5}, ὁ πολιτης, πας, μικρος ειμι.

'Ο μεν αυτος παραινεω ὁ πας ἥδομαι, καὶ μονος^a ουτος εκ πας μετειμι, ούτος γαρ ειμι ὁ ευδαιμων.^{c6}

Πειραω^m διμεν σωμα ειμι φιλοπονοςⁿ, ὁ δε ψυχη φιλοσοφος^o ινα ὁ μεν επιτελεω δυναμαι δη δοκεω^{p1}, ὁ δε προορω επισταμαι ὁ συμφερω.^h

Μη ενοχλεω αυτος μηδε ανακρινω^q μεθυω γαρ, ὀτε ουκ αν αποκρινομαι^{s0} συ^d, ὁ γλωσσα διολισθαινω.

Ειδω^r λευκος μεν τις, και επιμηκης ὁ τραχηλος, ώς εικαζω^{al} κυκνος θυγατηρ ειμι.

Φαινω^m ὁ ανηρ ὁ μεν βωη νψηλοφρων, ὁ δε γνωσις ακριβης.

Δια δη δουλικοςⁿ ειμι ὁ ηθος ὁ μεν βαρβαρος ὁ Ἑλλην, ὁ δε περι ὁ Ασια^g ὁ περι ὁ Ευρωπη, ύπομενω ὁ

under the despotic government, *in nothing* murmuring.

18. Timaeus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready-witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.

20. The one was laborious and manlike, and squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover *as some of the letters are vowels*, which perfect a sound by themselves; *so we may remark of expressions themselves*; some of them, *in the manner of vowels*, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue, that you will be an admirably good performer of good and honourable things.

23. Harum artium ego jamdudum cupidus sum; præser-tim si suffecerit mihi eadem scientia, ad homines bonos *quoad animos*, et ad pulchros *quoad corpora*.

δεσποτικος αρχη^a, ουδεις^{nc} δυσχεραινω.

‘Ο ἑτερος^{nc}, (λεγω δε ὁ ψυχρος^b,) πληρης ὁ Τιμαιος^c ανηρ, ὁ μεν αλλος, ικανος.

‘Ο τε οξυς και αγχινοος, ως ὁ πολυς^{pne}, και προς ὁ οργη οξυρροπος ειμι^d και απτω φερω, ωσπερ ὁ ανερματιστος πλοιον.

Ειμι ὁ^e μεν εργατικος και ανδρικος, και αυχμηρος ὁ κομη, ὁ χειρ τυλος^f αγαπλεως, διαζωνυμι^{7p} ὁ εσθης, τιτανος καταγεμω^h, οιος ειμι ὁ θειος, ὅποτε ξεωⁱ, ὁ λιθος. ὁ^j ἑτερος δε μαλα ευπροσωπος, και ὁ σχημα ευπρεπης, και κοσμιος ὁ αναβολη.

Ετι ος τροπος ὁ στοιχειον ὁ μεν ειμι φωνηις, ος και κατα έαυτου φωνη αποτελεω^k ὁ αυτος τροπος ειμι επινοεω^l και επι ὁ λεξις^m. ὁ μεν αυτος, τροπος τις ὁ φωνηις, ῥητος ειμι.

Ελπιζω, ει ὁ προς ὁ αρετηⁿ ὁδος τρεπω⁶⁰, σφοδρα αν συ ὁ καλος και σέμνος εργατης αγαθος γινομαι.⁶

CHAP. XXIX.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.*

Neutrum plurale gaudet, &c. *Wetten.*

A neuter plural is generally, &c. *Bell.*

Nomen neutrum plurale, &c. *Holmes.*

1. *The animals run.*

Ζων τρεχω.

2. *Things are plainer, when compared together.*

Παραλληλος ειμι φανερος.

3. *All things which the father hath are mine.*

Πας οσος εχω ο πατηρ εμος ειμι.

4. *Do you not know that your bodies are members of Christ?*

Ουκ ειδω^{m7} οτι ο σωμα συ μελος Χριστος ειμι;

5. *What then are these things?*

Ούτος ουν τις ειμι;

6. *Not things, but the opinions of things trouble men.*

Ταρασσω ο ανθρωπος, ου ο πραγμα, αλλα ο περι ο πραγμα^s δογμα.

7. *The good things which you promised to do to us, when you received the money, have been accomplished by you already.*

Ος ύπισχνεομαι² ποιεω³ αγαθος εγω^b, οτε λαμβανω² ο χρημα^p, αποτελεω συ^d ηδη.

8. *The sheep follow him, because they know his voice.*

Ο προβατου αυτος ακολουθεω, οτι ειδεω^{m7} ο φωνη αυτος.

9. *How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?*

Πως ουκ ειμι αγαθος, οτις λαμβανω ο ανθρωπος παρα ο τυχη; η παλιν, εναντιος πως ουκ ειμι κακος;

10. ¶ *Ye use the earth and sky for an house, and ye have as many*

Οικια μεν χρεομαι γε τε και ουρανος, κλινη δε συ

couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that sheep produce, but all the bushes that the mountains and the plains send forth.

11. Whoever knows good and bad tragedy, knows also epics; for the qualities which the epicœia has, are in tragedy.

12. Riches, honours, titles, crowns, and whatever other things have their outside decked in theatrical splendor, cannot, to a wise man at least, seem exceeding good things, the very despising of which is no moderate excellence.

13. I shall relate how each of these things have been done, according to their times.

14. Let these things be sufficient for you, let them always be as principles.

15. Let silence generally prevail, or let necessary things be spoken, and in few words.

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, the walls of the city shall fall of their own accord, and all the people shall enter, each one rushing forward into the city.

ειμι ὁποσος γινομαι⁶⁰ αυ ευ-
η επι γεα⁸. στρωμα δε νο-
μιδω ουχ ὁποσος προβατου
φυω εριον^ρ, αλλα ὁποσος
φρυγανου οφος τε και πεδιου
ανιημι.

‘Οστις περι τραγῳδια^ε
ειδεω^{m7} σπουδαιος και φα-
λος, ειδεω^{m7} και περι επος.
ός γαρ εποποιια εχω, ὑπαρ-
χω ὁ τραγῳδια,

Πλουτος^{p1}, τιμη, δοξα,
τυραννις, και όσος δη αλλος
εχω πολυς ὁ εξωθεν προσρα-
γῳδεω^{p1h}, ουκ αν, όγε φρονι-
μος, δοκεω⁵⁰ αγαθος ὑπερ-
βαλλω^h, ός αυτος^{p6} ο περι-
φρογεω^f αγαθος^{p6} ου μετριος.

‘Ως ἔκαστος^p ούτος
πρατσω, κατα χρονος, διη-
γεομαι.

Ούτος συ αρχεω, αει
δογμα ειμι.

Σιωπη ὁ πολυ ειμι, η
λαλεω ὁ , και δια
ολιγος.^g

Και ειμι, ως αν σαλ-
πιζω⁵⁵ ὁ σαλπιγξ, ανα-
κραζω⁶ πας ὁ λαος ἀμα,
και ανακραζω⁶ αυτος,
πιπτω^m αυτοματος ὁ τειχος
ὁ πολις, και εισερχομαι
πας ὁ λαος, ὁρμω⁵ ἔκασ-
τος κατα προσωπου εις ὁ
πολις.

17. Domus quidem tibi bene habet, et *mancipia omnia*, et equi sanè, et canes, et *prædia*, et quæcunque possides pulchrè *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia mortuorum* et *vivorum discreta sunt*, et *qualia sunt apud nos*.

CHAP. XXX.

The primitive pronoun is used in the genitive, instead of the possessive pronoun.

The genitives of primitive, &c. *Bell.*

Græci substantivo sæpe, &c. *Holmes.*

1. **T**HEN Jesus said, Let thou her alone, she has kept it until the day of *my* burial.

2. Fear not, daughter of Sion, lo! *thy* king cometh, sitting upon the colt of an ass.

3. And that they may not gladly see the place, where they killed *our* auxiliaries.

4. And the steward said in himself, What shall I do, since *my* Lord takes *my* stewardship away? I am not able to dig, I am ashamed to beg.

5. You say right, for I cured *your* burns, when lately you came up half burnt.

Ειπον ουν ὁ Ἰησους, Αφι-
ημι⁶ αυτης, εις ὁ ἡμερα
ενταφιασμος εγω τηρεω αυ-
τος.

Μη φοβεω^m, Συγατηρ
Σιων, ιδου, ὁ βασιλευς συ
ερχομαι, καθημαι επι πω-
λος^a ονος.

Καὶ ὅπως μη ὁ χωριον
ἡδεως ὄραω, ενθα κατακαι-
νω^b εγω ὁ συμμαχος.

Ειπον δε εν ἑαυτου ὁ οικ-
ονομος· Τις ποιεω, ὅτι ὁ
Κυριος εγω αφαιρεω^m ὁ οικ-
ονομια εγω; σκαπτω εκ ισ-
χυω, επαιτεω αιτχυνομαι.

Ευ λεγω, ὅτι συ ὁ εγ-
καυμα ιαομαι, ὅτε πρωην
ανερχομαι^b ἡμιφλεκτος.

6. ¶ Do you then, *my son*, be strong in the grace which is in Jesus Christ.

7. If ye keep *my commandments* ye shall remain in *my love*; as I have kept my father's commandments, and I remain in his love.

8. Now *my soul* is troubled, and what shall I say? Father save me from this hour; but, for this did I come to this hour. Father, glorify *thy name*. Then did a voice come from heaven; I have glorified it, and will again glorify it.

9. And the book of this law shall not depart out of *thy mouth*, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy ways*, and then shalt thou understand.

10. Num major es patre *nostro*?

11. Filius *tuis* vivit.

Σὺ ουν, τεκνον εγώ, εὐδυναμω^τ εν ὁ χαρις ὁ^δ εν Χριστος Ιησους.

Εανό εντολη εγω τηρεω⁵, μενω εν ὁ αγαπη εγώ· καθως εγώ ὁ εντολη ὁ πατηρ εγω τηρεω, και μενω αυτος εν ὁ αγαπη.

Νυν ὁ ψυχη εγώ ταρασσω⁷, και τις ειπω; Πατηρ, σωζω⁵ εγώ εκ ὁ ὥρα ούτος· αλλα, δια ούτος^{anc} ερχομαι εις ὁ ὥρα ούτος. Πατηρ, δοξαζω⁵ συ ὁ ονομα. Ερχομαι ουν φωνη εκ ὁ ουρανος⁵. Και δοξαζω⁵, και παλιν δοξαζω.³

Και ουκ αφιστημι^τ ὁ βιβλος ὁ νομος ούτος εκ ὁ στομα συ, και μελεταω εν αυτος⁵, ήμερα και νυξ, ινα ειδεω ποιεω πας ὁ γραφω^{7h}. τοτε ευοδω, και ευοδω ὁ ὁδος συ, και τοτε συγιημι.

CHAP. XXXI.

An impersonal verb governs the dative.

Xει, πρεπει, and δει, *it behoveth*, govern the accusative, with the infinitive.

Δει and χει, signifying *necessity*, or *want*, ελλειπει, μελει, διαφερει, μετεστι, ενδεχεται, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton.*

Idem est manente, &c.

Quod ad particularia, &c. *Wetten.*

Impersonal verbs govern, &c. *Bell.*

Huc referantur, &c.

But δει, χρη, &c. *Holmes.*

1. *Who ought to seek for death, as the remedy of the troubles in age.*

2. The definition is entirely worthy of praise, as having all things which *a good definition should have.*

3. But *should not Vulcan pity Achilles, being the son of Thetis?*

4. And he said this, not that *he cared about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.*

5. Tell me plainly thus, what is this dress? or what *need had you of the journey down?*

6. *I myself have a share in the service.*

Ος^ρ χρη^ρ διωκεω ὁ θανατος, ὡς ὁ εν ὁ γηρας κακος φαρμακον.

Παγυ επαινος αξιος ὁ ὁρος, ὡς πα; εχω ὁσος δει νηγης ὁρος εχω.

Ο Ήφαιστος δε ου δειε ελεεω⁵, Θετις οιος ειμι, ο Αχιλλευς⁶;

Ειπου δε ούτος, ουχ ὅτι περι ὁ πτωχος⁸ μελει αυτος, αλλα δτι κλεπτης ειμι, και ὁ γλωσσοκομον εχω, και ὁ βαλλω^{1h} βασταζω².

Λεγω ούτωσι πως ἀπλως, τις ὁ στολη; τις^{ne} συ ὁ κατω πορεια δει⁵;

Εμαυτου μετεστι ὁ διακονια.

7. My friends, a most excellent man is come to us; for all men ought now to know this man's deeds.

8. I do not repent that I killed your son, but that I did not kill you also.

9. You say a pleasant thing, if I must first become a musician and then be a wise man.

10. It has been written; Thou shalt not muzzle the ox treading out the corn. Does not God care about the oxen?

11. I do not care about you.

12. Children ought to inherit as well their parents' friendship, as their fortune.

13. It is less allowable for princes, than for private persons, to be unjust.

14. If you appear to them to speak the truth, you will have no need of any things, but go away, having taken your own things.

15. ¶ For he having a navy, we need swift galleys, that our force may sail safely.

16. I shall try to make him, who gives these things to us, never to repent of his journey to me.

17. Ye must hate those who write things contrary to law, and think no one of such things to be

Ανηρ φίλος, ἡκώ εγώ ανηρ αγαθός· νυν γαρ ηδή πας ανθρώπος δει εἰδω⁷ ὁ οὗτος εργον.

Οὐχ ὅτι αποκτεινω συ ὁ νιὸς μεταμελεῖ εγώ, αλλα ὅτι οὐ καὶ συ προσαποκτει-^{νω.⁵}

Χαρίεις λεγώ, εἰ προτερον
κιθαρώδος γινομαι⁶, καὶ
εἰτα ειμι σοφος χρη.

Γραφω. Οὐ φίμω βους
αλοαω. Οὐ περι ὁ βους⁸
μελεῖ ὁ Θεος;

Ουδεὶς⁹ εγώ μελεῖ συ.⁹

Πρεπει ὁ παις, ὥσπερ ὁ
ουσια⁶, ούτω καὶ ὁ φιλια ὁ
πατρικος κληρονομεω.

Ο βασιλευς ἡττον εξεσ-
τιν αδικεω^a, η ὁ ιδιωτης.

Αν δοκεω^b αληθης^c λεγω
εκεινος, ουδεισα συ δει πραγ-
μα, αλλα λαμβανω^d, απε-
μι, ὁ σεαυτου.

Δει γαρ, εχω εκεινος
ναυτικος, και ταχυς τριηρης
εγω, όπως ασφαλως ὁ δυνα-
μις πλεω.

Ο^a μεν ούτος διδωμι εγω,
πειραω^m. ποιεω, μηποτε με-
ταμελει^b ὁ προς εγω ὁδος.

Χρη συ μισεω ὁ παρα-
νομος γραφωⁿ, και μηδεις
μικρος ἡγεομαι ειμι ὁ τοι-

small, but every one exceedingly great.

18. *It becomes all persons to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

19. Do ye wish that we should lay a fine on those who do not do this, or *are you far from desiring it?*

20. Sending out the sheep one by one into the pasture, having commanded the ram, what things *he had to do for me.*

21. *You may use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which are necessary for armies.*

22. For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples, *we making use, should aim at excellence.*

23. The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say that the *son of man must be lifted up?*

ουτος, αλλα ἐκαστος ὑπερ-
μεγεθης.

Σπενδω, και θυω, και
απαρχομαι, ἐκαστος προσ-
ηκει, καθαρως, και μη επι-
σεσυρμενως, μηδε αμελως,
μηδε γλισχρως, μηδε ὑπερ
δυναμις.^ε

Βουλομαι δημια ο μη
ποιεω^{lh} γραφω^o, η πολυς γε
δει;

Μονος^{pl} παριημι⁶ ο προ-
βατον εις ο νομη, εντελλω^{m5}
ο κριος, οποσος χρη^o πρασ-
σω αυτος υπερ εγω^o.

Τπαρχει συ^{pl} χειμαδιος^o
χραομαι ο δυναμις, Λημνος,
και Θασος, και Σκιαθος, και
ο αλλος ο εν ουτος ο τοπος
ηησος^o εν οις και λιμην, και
σιτος, και οις^a χρη στρατευ-
μα πας υπαρχω.

Ζευς γαρ Ηρακλεης και
Τανταλος γεννων^b, ο μεν,
δια ο αρετη^a, αθανατος ποι-
εω, ο δε, δια ο κακια, ο με-
γας τιμωρια κολαζω^c οις
χρη παραδειγμα χραομαι,
ορεγω^m ο καλοκαγαθια.^d

Αποκρινομαι^R αυτος ο
οχλος, Εγω ακουω^b εκ ο
νομος, οτι ο Χριστος μενω
εις ο αιων^c και πως συ λεγω,
οτι δει υψοω^b ο υιος ο αν-
θρωπος;

24. How then will you be of no consequence? *who are required to be of consequence in those things alone that are in your power, in which you may be most worthy.*

25. If he who censures those who write to instruct, would consider these things particularly, *I think he would no longer take the contemplation of the present subjects to be superfluous and useless.*

26. *We must learn from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.*

27. It is doubtful whether *those animals which are called irrational have not some share of reason*; for perhaps, although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more and some less.

28. *Si bonum aliquem amicum paraturi simus, nos ipsos bonos oportet esse, et dicere pulchra et facere.*

29. *Sive æs, sive aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris: deo vero parva est cura aurificum tuorum.*

Πως δε ουδεις ουδαμος^ε ειμι; ὁς εν μονος ειμι τις δει ὁ επι συ^δ, εν ὁς εξεστι συ ειμι πολυς^ε αξιος.

Ει ούτος επιλογιζομαι^β κατα έαυτου^{ρη}, όν δι χρηστομαθων επιτιμων^η, εκ αν ετι, εγω δοκει, περισσος και αχρηστος ὁ επι ὁ προκειμαι^{ης} ηγεομαι⁵⁰ θεωρια.

Ο δε κυριος^α τε και αυτος, δι^η ειμι^τ τις ὁ εν λογος^{ρη} επι μονος ὁ φυσις^δ, ουκ αλλοθεν εγω, η παρα ὁ εκμανθανω^β δει.

Ει μεν μηδολως λογος μετεστι ὁ αλογος ονομαζω^η ζων, αδηλος ειμι^τ ισως γαρ, ει και του μη κατα ὁ . . , ὁς και προφορικος ονομαζω, αλλα διγε κατα ὁ ψυχη, ὃς ευδιαθετος καλεω, μετεχω πας^η, ὁ μεν μαλλον, ὁ δε ήττον.

CHAP. XXXII.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes by the Attics, in the accusative; very seldom in the dative.

— The participles of impersonal verbs are often used absolutely in the nominative.

Quibuslibet verbis additur, &c.

Et Atticè, accusativus, &c. *Eton.*

Genitivus absolutè, &c. *Wetten.*

A substantive with a participle, &c.

The participles of, &c. *Bell.*

Ablativus absolutè sumptus, &c.

Sometimes an accusative, &c. *Holmes.*

1. *THE daughter of Herodias having entered, and danced, and pleased Herod and those that sat with him, the king said to the damsel, ask of me whatsoever you will, and I will give it to you.*

Εἰσερχομαι⁶ ὁ θυγατηρ
ὁ Ἡρωδίας, και ορχεομαι⁵,
και αρεσκω⁶ ὁ Ἡρωδης^d
και ὁ συνανακειμαι^c επουν ὁ
βασιλευς ὁ κορασιον, αιτεω^b
εγω ὁσ εαυ θελω, και διδω-
μι^a συ.

2. Son, how will you learn justice here, your masters being there?

Ο δικαιοσυνη, ω παις,
πως μανθανω^{m3} ενθαδε, εκει
ειμι συ^d ο διδασκαλος;

3. *Delos being purified by the Athenians, in this war, and the sepulchres having been removed; as many as were of those who had died in the island, above the half appeared to be Carians.*

Δηλος^f καθαιρω^{pl} υπο
Αθηναιος^g εν οδε ὁ πολε-
μος, και ὁ θηκη αναιρεω^b.
δοσος ειμι ὁ θηκωⁱ εν ὁ
ηγος, υπερ ημισυς^{ane}
Καρ φαιγω.^{p6}

4. When you see any one weeping in grief, either when his son is

‘Οταν κλαιω ειδω^b τις ει
πενθος, η αποδημεω τεκνου,

going abroad, or when he has lost his property, beware lest the appearance may take you in.

5. *It being of great importance to the army, that the general should take care of his own safety, for the good of all.*

6. *When God gives his assistance, malice has no power; and when he does not give it, labour is in vain.*

7. *The Grecians having three fleets worth attention; that which you have, and ours, and that of the Corinthians.*

8. *The sum of all these is, almost, fifteen talents.*

9. *The year being past.*

10. *The man having done this.*

11. *Many of them also fled to the mountains, as expecting that Alexander would not come to them at least.*

12. *The people voted to make war; but when they had determined on it, it was impossible for them to begin immediately, being unprepared.*

13. ¶ *Having before shown the things, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.*

14. *Fathers restrain their sons from bad associates; the society*

η απολλυμι⁷ ὄρα ἐάντου,
προσεχω μη συ ὁ φαντασια
συναρπαζω.⁵

Πολυ διαφερει ὁ στρα-
τευμα, ὁ στρατηγος ὁ ἔαντου
σωτηρια⁸, ὑπερ ὁ κοινος⁹,
φειδω.¹⁰

Θεος διδωμι, μηδεις ισ-
χυω φθονος· και μη διδωμι,
μηδεις ισχυω πονος.

Τρεις^a ειμι λογος αξιος ὁ
Ἐλλην^b ναυτικον^c ὁ παρα-
συν^d, και ὁ ἡμετερος, και ὁ
Κορινθιος.

Ούτος κεφαλαιον πας
γιγνομαι, μικρος λειπω,
πεντεκαιδεκα ταλαντον.

Παρειαι^b ενισιτος.^a
'Ως ὁ ανηρ^a ούτος ποι-
εω.⁵

Πολυς αυτος και εις ὁ
ορος καταφευγω^b, ως προς
ούτος γε ουχ ηκω^b Αλεξ-
ανδρος.^a

'Ο πληθος ψηφιζω^b
πολεμεω^c δοκει^b δε αυτος,
ευθυς μεν αδυνατος^b ειμι
επιχειρεω, απαρασκευος^b
ειμι.

Προ ύποδεικνυμι^b δ, ὃσος
ευγενης και ὑψηλος εργαζο-
μαι ὁ λογος, δηλος, ως ὁ
εγκυτιος^b ούτος ταπεινος
ποιεω^b και ασχημων.

'Ο υιευς ὁ πατηρ ειργω
απο ὁ πονηρος ανθρωπος.

of the good *being* an exercise of virtue, but *that* of the bad, *a destruction*.

15. *Two things being good to all men; the leading one, and greatest of all, to be successful; the other, less than this, but the greatest of other things, to intend well.*

16. *The earth being torn open from its depths, Tartarus itself exposed to view, and the whole world receiving a commotion and a rent; all things together, heaven, hell, things mortal, and immortal, together combat and share the danger in the fight.*

17. I remember, not long since, how he was quite terrified, and this too, *they being but three.*

18. O ye worst of Lydians, and Phrygians, and Assyrians, know thus, that *I will not cease.*

19. And I blame Bacchus truly, because, having conquered you in a sea fight, he metamorphosed you, *when he ought only to have held you under his own power.*

20. He prayed to the gods simply to give the things that were good, as *the gods know best, what kind of things are good.*

21. If you esteem a pot, remember that it is but a pot that you esteem; and thus, *when it is*

ώς ὁ μεν ὁ χρηστος ὁμιλια^α ασκησις ειμι ὁ αρετη, ὁ δε ὁ πονηρος, καταλυσις.

Δυο αγαθος ειμι πας αυθωπος· ὁ μεν ἡγεομαι, και μεγας πας, ὁ δε ευτυχεω^α· ὁ δε ελαχυς μεν ούτος, ὁ δε αλλος μεγας, ὁ καλως βουλεομαι.

Αναρρηγνυμι¹ μεν εκ βαθρος γεα, αυτος δε γυμνω¹ Ταρταρος, ανατροπη δε δόλος και διαστασις ὁ κοσμος λαμβανω[·] πας ἀμα, ουρανος, ἄδης, ὁ θνητος, ὁ αθανατος, ἀμα ὁ τοτε συμπολεμεω και συγκινδυνεω μαχη.

Μναομαι⁷, ου προ πολυς, ώς παντοιως ειμι δειδω^{m7h}, και ούτος^{ne}, τρεις ειμι.^a

Ω κακος Λυδος, και Φρυξ, και Αστυριος, ούτω γινωσκω, ώς ουδε πανω^{m3h} εγω.

Και μεμφομαι γε ὁ Διονυσος^a, ὅτι, συ^{p1} καταναυμαχεω⁵, μεταβαλλω⁶, δει χειρω^{m5} μονον.

Ευχομαι² προς ὁ Θεος ἀπλως ὁ αγαθος διδωμι, ώς ὁ Θεος^a καλλιστα ειδεω⁷, ὅποιος αγαθος ειμι.

Αν χυτρα στεργυω⁵, μναομαι⁷ ὅτι χυτρα στεργυω[·] καταγγυμι⁶ γαρ αυτος, ου

broken, you will not be troubled; if you dearly love your son, or wife, that you love but a mortal; and thus, *when he dies*, you will not be troubled.

22. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistants; but they neglect their brothers, as if *friends could be made* of citizens, and not *made* of brothers.

23. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

24. *Illa hæc adhuc dicente*, non expectavi ego finem verborum.

25. *His expositis*, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.

26. Hunc igitur Pertinacem, *nocte intempesta*, sopore correptis omnibus, Lætus atque Electus adeunt.

ταρασσω³. αν παιδιον σεαυτου καταφιλεω, η γυνη, ότι ανθρωπος καταφιλεω· αποθνησκω⁶ γαρ αυτος, ου ταρασσω.³

Οικετης μεν ο δυναμαι^h ανεομαι, ινα συνεργος εχω· και φιλοσκηταομαι, ως βοηθος δεομαι· ο δε αδελφος^g αμελεω, ωσπερ εκ πολιτης μεν γιγνομαι φιλος^a, εξ αδελφος δε ου γιγνομαι.

Ηδη δε περας εχω ο δραμα, αποδυμι^{m5} έκαστος αυτος ο χρυσοπατος εκεινος εσθης, και ο προσωπειον αποτιθημι^{m6}, και καταβαινω απο ο εμβαται, πενης και ταπεινος περιερχομαι.

CHAP. XXXIII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long*, in the accusative.

Quæ significant partem, &c. *Eton.*

Similiter et nomen, &c. *Wetten.*

Nouns of, &c.

Time is sometimes, &c. *Bell.*

Nomen temporis, &c. *Holmes.*

1. *DURING the night* they were proceeding thus.

2. Before they were yet *many days* in Attica, the sickness began first to be among the Athenians.

3. In which time Moses was born, and was very beautiful; who was nourished *during three months*, in his father's house.

4. Cyrus wept in silence *for some time*, and then spoke.

5. *In this month*, ye sent away Charidemus, having ten empty ships, and five talents of silver.

6. We ought to think that man most unhappy, who continues *a long time*, committing wickedness with impunity.

7. If a law were made, that persons not eating should not be hungry, and not drinking, not

'Ο νυξ ούτως πορευοματι.

Εἰμι^b αυτος^c οὐ πολυς πω ἡμερα^a εν ὁ Αττικη, ὁ νοσος πρωτον αρχω^m γινομαι^b ὁ Αθηναιος.^d

Ἐγ ὁς καιροσγεννω Μωσης, και ειμι αστειος ὁ Θεος^e δι οντας ανατρεφω^b μην τρεις, εν δι οικος ὁ πατηης.

'Ο Κυρος χρονος μεν τις σιωπη καταδακρυω, επειτα δε φθεγγομαι.

Ούτος ὁ μην^b, δεκα ναυς αποστελλω εχω Χαριδημος κενος, και πεντε ταλαντον αργυρειον.

'Οστις πολυς χρονος αδικεω ακολαστος μενω, ούτος δει γομιζω ὁ ατυχης.

Ει νομος τιθημι⁵⁰, μη εσθιω μη πεινω, και μη πινω, μη διψω, αηδε ριγω

be thirsty, nor be cold *in winter*, nor warm *in summer*, no law could make men obey as to these things.

8. *On the first day* of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, *the next day*, we came over against Chios; and *the day after*, we put into Samos; and having staid in Trogylgium, *the next day*, we came to Miletus.

10. *The next day*, Cyrus sent the messenger; and the Armenian, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being *many years* abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared *this long time* in the city.

13. They continued thus crowded *some seventy days*; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

ο χειμωνε, μηδε θαλπω^m ο θερος, ουδεις αν νομος δυνα-
μαι^{p50} διαπρασσω^{m5} αυθω-
πος ουτος πειθω.^{m5}

Ο εις ο σαββατον^p,
Μαρια ο Μαγδαληνη ερ-
χομαι πρωι εις ο μυημειον,
και βλεπω ο λιθος αιρω⁷ εκ
ο μυημειον.

Και εκειθεν αποπλεω⁵, ο^d
επειμι^h, καταντω αντικρυς
Χιος^o ο δε έτερος, παραβαλ-
λω⁶ εις Σαμος^o και μεγω⁵
εν Τρογυλλιον, ο εχω^{mh}, ερ-
χομαι⁶ εις Μιλητος.

Ο ουστεραιος^d, ο τε Κυρος
πεμπω² ο αγγελος^o και ο
Αρμηνιος, και ο Χαλδαιος
συνπεμπω, οις ικανος νομι-
ζω² ειμι, και συμπρασσω⁵,
και ειπον περι Κυρος^g ο
προσηκον.^p

Ο Οδυσσεια μακρος ο
λογος ειμι^o αποδημεω τις
ετος πολυς, και παραφυ-
λασσω υπο ο Ποσειδων,
και μονος ειμι.

Χαιρω, ω Μενιππος^o και
ποθεν εγω αφικνεομαι; πο-
λυς γαρ χρονος ου φαινω^m
εν ο πολις.

Ημερα μεν έθδομηκοντα
τις άτω διαιταομαι^p αθροις.
επειτα, πλην Αθηναιος, και
ειτιςⁿ Σικελιωτης Ιταλιω-
της συστρατευω⁵, ο αλλος
αποδιδωμι.^{m6}

14. Socrates having talked to these women before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sunset, for he spent *a long time* within.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet *a little time*, he moved, and the man uncovered him, and he fixed his eyes.

16. I say that five hundred of these should be Athenians, of whatever age you may think right, serving *an appointed time*, not *long*, but *as much as may seem proper*, in succession to each other.

17. It is said that Alcibiades, before he was *twenty years old*, conversed about these things with Pericles who was his tutor.

18. From the time that they leave the Ephebi, these live again *five and twenty years* thus.

19. Cyaxares, king of the Medes, continued drinking *that night*, in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Εκείνος, εναντίον ὁ Κριτών, ὁ Σωκράτης διαλεγόμαι^b τε, καὶ επιστελλω^c ἀσσα βουλομαι^d, αυτος ἡκώ παρα εγω^e καὶ ειμι ηδη εγγυς ἡλιος δυσμη^f, χρονος γαρ πολυς διατριβω ευδον.

Ούτος εφομαι αυτος, ουδεις ετι αποχριγομαι^g αλλα ολιγος χρονος διαλειπω^h, κινεωⁱ τε, καὶ ὁ ανθρωπος εκκαλυπτω αυτος, καὶ ος ὁ ομιμα ιστημι.

Ούτος δε Αθηναιος φημι δει ειμι πεντακοσιοι, εξ ος αυ τις συ ἡλικια καλως εχω δοκει, χρονος τακτος στρατευω^m, μη μακρος ούτος, αλλα οσος αν δοκει καλως εχω, εκ διαδοχη αλληλων.^d

Λεγω, Αλκιβιαδης, πριν εικοσιν ετος^b ειμι, Περικλης επιτροπος μεν ειμι^h έματου, τοιος δε διαλεγομαι.^p

Απο ος αν εξερχομαι^g χρονος εκ ὁ Εφεβοι, ούτος αυ πεντε καὶ εικοσι ετος διαγω ἀδε.

Ο Κυαξαρης, ὁ ο Μηδος βασιλευς, ο μεν νυξ εν ος εξερχομαι^g δι Κυρος, αυτος τε μεθυσκω^m, ως επι ευτυχια^d. καὶ δ αλλος δε Μηδος οιομαι^g παρειμι εν διστρατοπεδον, πλην ολιγος, ακουω θορυβος πολυς.^a

20. Vestem indueris non modo vilem, sed eandem, quoque *estate et hyeme*.

21. *Postridie* Tigranes ipse aderat.

22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria *per omne tempus* celebrati florent.

CHAP. XXXIV.

The question *whither?* is commonly answered by *εἰς* or *προς*, with the accusative: *where?* by *εἰνα*, with the dative: *whence?* by *εκ* or *ἀπό*, with the genitive: and *by* or *through what place?* by *δια*, with the genitive.

Adverbs in *θι* and *σι* are used to signify *at a place*: in *δέ* *σε*, or *ζε*, *to a place*: and in *θει* and *θε*, *from a place*: *δε* is also added to accusatives, to signify *to a place*.

The distance to one place from another, is put in the accusative.

Græci sœpissime in locis, &c.

Aliquando usurpant, &c.

Δε ita additur, &c. *Eton.*

Nomen spatii, &c.

Nomen loci, &c. *Wetten.*

The distance of one, &c.

To the names of towns, &c.

The prepositions are sometimes, &c.

The Greeks often change, &c. *Bell.*

Ad locum, in, aque, &c. *Holmes.*

1. AND now send men to *Joppa.* Kai νυν πεμπω⁵ εἰς Ιοπ-

πη ανηρ.

2. And having got up from thence, he comes into the coasts of Judea, by the farther side of Jordan.

3. The bees always obey their leader willingly; and wherever he stays, no one departs from thence.

4. They were about twenty or thirty furlongs distant.

5. But let us see Gniphō the usurer, if you please; he does not live far off, and his door itself is open to us.

6. The next day they set out early, and advanced about twenty furlongs.

7. For after they came to their father's old monument.

8. Having begun from Galilee, to this place.

9. And then he led me away to a certain place, darker than the other.

10. ¶ I do not think it necessary now, that ye should go so long a way to Jerusalem, to the city of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first from Sicily. And Crates first began, of those at Athens, to make discourses or fables.

12. After this, Jesus began to show to his disciples, that he must

Κακείθεν ανιστημ⁶, ερχομαι εις ὁ δριον ὁ Ιουδαια, δια ὁ περαν ὁ Ιορδανος.

Ο ἡγεμων αει ὁ μελισσαι ἔκουσιος πειθω^m. ὅπου δε αν μενω, και ουδεις απερχομαι εντευθεν.

Απεχω^{a2} ὁδος εικοσιν η τριακοντα σταδιον.

Εγω δε, ει δοκει Γυφων ὁ δανειστης ειδω^b. ου μακρος (όδος) δε και ούτος οικεω, ανοιγω^{7p} αυτος εγω ὁ θυρα.

Ο οὔτεροιος, πρωι προευομαι², και προερχομαι^b ὁδος εικοσι σταδιος.

Επει γαρ ερχομαι^b (προς) πατηρ αρχαιοσταφος. Αρχομαι^b απο ὁ Γαλιλαια ἐως ὧδε.

Και δη απαγαγω² εγω προς τις χωριον, ὁ αλλος ζοφερος.

Ου εγω δοκει νυν επειγω, συ εις Ιεροσολυμα πρευομαι, εις ὁ ὁ εχθρος πολις, μακρος ούτως οδος.

Οσνε μυθος ποιεω Επιχαρμος και Φορμις αρχω. Ονε μεν ουν εξ αρχη εκ Σικελια ερχομαι.⁶ Ο δε Αθηνησι Κρατης πρωτος αρχω ποιεω λογος η μυθος.

Απο τοτε αρχω^m ὁ Ιησους δεικνυω ὁ μαθητης αν-

depart to *Jerusalem*, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another; or rather these two; that laughing man from *Abdera*, and that weeping one from *Ephesus*; for they are willing themselves to be sold together.

14. Odenatus the Palmyrenian, a man at first obscure and unknown, soon humbled him from his insolence, after he had come *home* again, and was raised to great vanity.

15. Do not hesitate to go a long way, to those that promise to teach any thing useful.

16. Paul had resolved to sail by *Ephesus*, lest he might have any delay in *Asia*; for he was hastening to be in *Jerusalem*, against the day of Pentecost. And from *Miletus*, having sent to *Ephesus*, he called to himself the elders of the church.

17. I send you who have been taken *home*, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

τοις, ὅτι δεῖ¹ αυτοῖς, εἰς Ἱεροσόλυμα ἀπερχομαι⁶, καὶ πολὺς πασχω⁶ ὑπὸ ὁ πρεσβύτερος⁵, καὶ ἀρχιερευς, καὶ γραμματευς.

Αλλος παραγαγω⁷ μαλλον δε ὁδιαν διω οὔτος⁸. ὁ γελωα ὁ Αθηνοβεν, καὶ ὁ κλαιω ὁ εξ Εφεσος⁹ ἀμαγαρ αυτος πιπρασκω⁷ βουλομαι.

Οὗτος μεν οικαδε αυθις αρικνεομαι^{7h}, καὶ προς αλαζονεια αιρω^{5h} πολυς, αποπαυω ουκ εις μακρος^f ὁ φριαγμα Οδεναθος ὁ Παλμυρηνος, ανηρ αφανης μεν τα πρωτα και αγνωτος.

Μη κατοκυνεω μακρος ὁδος πορευομαι, προς ὁ διδασκω τις χρησιμος επαγγελλω.^m

Κρινω ὁ Παυλος παραπλεω^b ὁ Εφεσος^{af}, μηποτε γινομαι^{5s} αυτος κατασχεσις εν ὁ Ασια· σπευδω γαρ, εις ὁ ἡμερα ὁ πεντηκοστη, γινομαι^b εις Ἱερουσαλημ. Απο δε ὁ Μιλητος^f πεμπω^b εις Εφεσος μετακαλεω ὁ πρεσβυτερος ὁ εκκλησια.

Εγω αφιημι συ^{pl} οικαδε, δι λαμβανω^h, καὶ διδωμι συ συν ὁ αλλος Χαλδαιος βουλευομαι^b, ειτε βουλομαι πολεμεω εγω, ειτε φιλος ειμι.

18. Descenditque post finem annorum ad Achab *in Samiam.*

19. Sed mihi neque *domo* exeunti mane, dei signum adversatum est, neque quando hic ascendebam.

20. Laudaverit jure aliquis illum *Athenis* legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocisset.

CHAP. XXXV.

The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative.

Nomina etiam, &c.

Pretii, &c. *Wetten.*

Nouns of measure, &c.

The price is sometimes, &c. *Bell.*

Laus et, &c. uti et mensura, &c. *Holmes.*

1. THE gods sell all good things to us *for labours.*

2. If this man be willing to give you, for *two-pence* at most.

3. Consider, that calmness is purchased *at so much*, firmness *at so much*, but nothing is got gratis.

4. The fruits of the palm-trees being *six fingers* in size.

5. Ye know that ye were not redeemed with *corruptible things*, *silver* or *gold*, from your vain conversation.

Ο πονος πωλεω εγω πας ὁ αγαθος Θεος.

Ην εθελω συ αποδιωμι^{τη}σ ούτος, ὁ μεγας^{πε} δυο οβολος.

Επιλεγω, ὅτι τοσουτος πωλεω απαθεια, τοσουτος αταραξια, προκα δε ουδεις περιγινομαι.

Φοινιξ καρπος^η κατα ὁ μεγεθος ἐξ δακτυλος ειμι.

Ειδεω^{τη} ὅτι ου φθαρτος^δ, αργυριουηχρυσιου, λυτρω^β εκ ὁ ματαιος συ αναστροφη.

6. Of which things some persons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmæ*.

8. ¶ They say unto him; Shall we, having gone, buy *two hundred penny worth* of bread, and give them to eat.

9. Tell me, says he, Tigranes, *at what price* you would purchase to get your wife again? Cyrus, says he, I would purchase *with my life*, to preserve her from slavery.

10. Anacreon having received five talents as a gift from Polycrates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta annis interrogabo *quanti vendit?*

‘Ος τις μικρος μερος παρα εκείνος προικα λαμβανω⁶, πολυς ὁ αλλος πωλεω.²

Αγκυρα κομιζω πεντε δραχμη.

Λεγω αυτος· Απερχομαι⁶ αγοραζω⁵ διακοσιοι δηναριον αρτος⁹, και διδωμι⁶ αυτος φαγω.

Συδε, φημι², ω Τιγρανης, λεγω⁵ εγω ὅποσος αν πριμαι⁹ ώστε ὁ γυνη απολαμβανω⁶; Εγω μεν, φημι, ω Κυρος, και αν ὁ ψυχη⁸ πριμαι⁹, ώστε μηποτε λατρευω⁵ ούτος.¹⁰

Ανακρεων δωρεαν παρα πολυκρατης λαμβανω⁶ πεντε ταλαντον, ώς φροντιζω⁵ επι αυτος^d δυω νυξ^e dual, αποδιδωμι αυτος, ειπου, ου τιμαω^{plf} αυτος ὁ επι αυτος^d φροντις.

CHAP. XXXVI.

A preposition often governs the same case, in composition, that it does without it.

Prepositions in composition, &c. *Bell.*

Verba cum præpositionibus, &c. *Holmes.*

1. *HAVING gone out of the city.*

Ἐξελθων^{πι} ὁ πολις.

2. It is not safe to say such things; lest we may get some trouble from our prating.

Οὐκ ασφαλης λεγω ὁ τοιουτος· μη και τις κακος απολαυω⁵ ὁ φλυαρια.

3. And in human reason, who would turn from the enemy flying?

Ανθρωπινος δε γνωμη, τις αν φευγω πολεμιος^{πι} αποτρεπω;^m

4. Send to Simon, who is surnamed Peter. He lodges with one Simon a tanner, who has his house by the sea-side; he shall tell thee what thou must do.

Μεταπεμπω^{πι} Σιμων, ὃς επικαλεω Πετρος. Ούτος ξενιζω^{πι} παρα τις Σιμων βυρσευς, ὃς ειμι οικια παρα θαλασσα· ούτος λαλεω συ τις δει ποιεω.

5. Why do ye also transgress the commandments of God, by your tradition?

Δια τι και συ παρεβαινω ὁ εντολη ὁ Θεος, δια ὁ παραδοσις^α συ;

6. She, having taken the sword, killed herself before her husband.

Λαμβανω⁶, ὁ ξιφος, ἔαυτου προαναιρεω⁶ ὁ αυηρ.

7. Remember, that if you abide in the same things, those who laugh against you at first, shall admire you at last; but if you be over-

γελω^h συ προτερον, ούτος συ ύστερον θαυμαζω^g εαν

come by them, you shall receive double ridicule.

8. All the maids about her rose up along with her.

9. Stranger, I have all justice from you, since *you condemn yourself* to death.

10. ¶ If two consonants chance to be added to a short vowel, they will make the syllable long.

11. Folly is joined to riches and powers, and follows with them; and with it, incontinence.

12. Those who are ignorant of wisdom and virtue, but spend their whole time in revels and the like, sink downwards, and err through life.

13. And Jesus having seen her, said unto her; Woman, thou art loosed from thine infirmity; and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

14. Critias and Alcibiades, whilst they were with Socrates, were able to govern their bad inclinations; but being separated from him, Critias having fled into Thessaly, associated there with men using iniquity rather than justice.

15. First then, I am right to answer to the first falsehoods,

δε ἡτταω⁵ αυτος⁶, διπλοος προσλαμβανω⁷ καταγελως.

Συνανιστημι⁸ μεν αυτος πας ὁ αμφι αυτος.⁹

Εχω, ω ξεινος, παρα συ πας ὁ δικη, επειδη σεωτου καταδικαζω θανατος.¹⁰

Ει συμβαινω¹¹ βραχυς φωνηεις δυο συμφωνος¹² επιφερεω¹³, μακρος ποιεω¹⁴ ὁ συλλαβηη.

Συντασσω¹⁵, και συνακολουθεω ὁ μεν πλουτος και ὁ δυναστεια ανοια, και μετα ουτος, ακολαστια.

Ο φρονησις και αρετη απειρος, ευωχια δε και ὁ τοιουτος αει συνειμι¹⁶, κατω φερω¹⁷, και πλανω¹⁸ δια θιος.¹⁹

Ειδω²⁰ δε αυτος ὁ Ιησους, ειπον αυτος. Γυνη, απολυω²¹ ὁ ασθενεια συ²² και επιτιθημι αυτος ὁ χειρ, και παραχεημα ανορθωω²³, και δοξαζω ὁ Θεος.

Κριτιας και Αλκιβιαδης, έως μεν Σωκρατης συνειμι²⁴, δυναμαι²⁵ ὁ μη καλος επιθυμια²⁶ κρατεω²⁷ εκεινος δε απαλλασσω²⁸, Κριτιας μεν φευγω²⁹ εις Θετταλια, εκει συνειμι ανθρωπος ανομια μαλλον η δικαιοσυνη κραομαι.

Πρωτον μεν ουν, δικαιος ειμι απολογεομαι³⁰ προς ὁ

which have been spoken against me, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

16. You need not wonder, my friend, for, *having been lately with Homer and Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

17. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately *you did not even look towards him*, when he came to consult the prophet, nor did you deign *to speak to a man* that was *your fellow-soldier and companion*.

18. Socrates taught his associates *to refrain from things impious, unjust, and shameful*, not only when they would be seen by men, but also when they would be in solitude.

19. Sibimet ipsi multa deesse; *præpositum vero civitati, si non omnia perficiat, quæ civitas velit, ob id poenæ subiectum esse, nonne hoc ingens est amentia?*

20. Ego vero *cum Diis versor, versor cum hominibus honestis*; nec ullum *præclarum facinus, sive divinum sive humanum, absque me perpetratur.*

πρώτος εγω Ψευδος κατηγορεω^h, και προς ὁ πρώτος κατηγορος επειτα δε, προς ὁ ύστερος^{sne}, και ὁ ύστερος.

Μη θαυμαζω^{5s}, ω ἔταιρος, νεωστι γαρ Εὐριπιδης και Ὄμηρος συγγνομαι^b, ουκ ειδω^{m7} ὅπως αναπληθω⁵ ὁ επος, και αυτοματος εγω ὁ μετρον επι ὁ στομα^a ερχομαι.

Ει συ μαινω^{ρ6}, ω Αιας, σεαυτος φονευω, τις αιτιαω ὁ Οδυσσευς; Και πρωην ουτι προσβλεπω⁵ αυτος, ὅποτε ἡκω² μαντευομαι^{m3h}, ουτε προσειπον αξιοω⁵ αγηρ συστρατιωτης και εταιρος.

Διδασκω ὁ Σωκρατης ὁ συγων, ου μονον ὅποτε ὑπο ὁ ανθρωπος δραω^o, απεχω^m ὁ ανοσιος, τε και αδικος, και αισχρος, αλλα και ὅποτε εγ ερημια ειμι.

CHAP. XXXVII.

The genitive case of a substantive is often put absolutely, the former substantive, ἐνεκα, χαριν, εκ, εξ, or some case of της or εις being understood.

Ponitur genitivus, &c.

Genitivus per se, &c.

Mutatur nominativus post verbum, &c.

Aliquando solus genitivus, &c. *Eton.*

Nomina etiam, &c. *Wetten.*

Sometimes the first substantive, &c.

Sometimes the cause, &c.

Sometimes the accusative, &c.

Sometimes the nominative after the verb, &c.

Many verbs seem, &c. *Bell.*

Genitivus sæpe ponitur, &c. *Holmes.*

1. CYRUS, having heard this, pitied him *on account of the misfortune.*

2. He loves him *for his virtue.*

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife of Cleophas.*

4. It is not right to blame this man, *for the things that have been omitted*, so much as to commend him *for his ingenuity and diligence itself.*

5. The fish called Cephalus is *one of those that live in the fens.*

6. Distant *many days' journey.*

Ο Κυρος, ακουω⁵, ὁ παθος οικτειρω αυτος.

Φιλεω αυτος ὁ αρετη.
Ιστημι⁸ παρα ὁ σταύρος^d ὁ Ιησους, ὁ μητηρ αυτος,
και ὁ αδελφη ὁ μητηρ αυτος
Μαρια ὁ ο Κλωπας.

Ουτος ὁ ανηρ ουχ ούτως
αιτιαομαι ὁ εκλειπω^h, ως
αυτος ὁ επινοια και σπουδη
αξιος^{ne} επαινεω.

Ο ιχθυς ὁ Κεφαλος ὁ εν
ὁ ἔλος θιοω^h ειμι.

Απεχω^h πλειων ημερα.

7. I admire your virtue.

8. Leading him out of the way, under some palm-trees, he ordered them to spread *some of the Median carpets* under him.

9. The king of the Romans, being now old, goes to the house of a teacher ; but my king Alexander died when *thirty-two years* of age.

10. ¶ I think indeed that you are just, but not in any degree wise ; and you seem to me yourself to know this ; for you require money from no person on account of his living with you.

11. In the tent there was one of the captains, called Aglaitidas ; a person who, as to his manner, was *one of the harsher men*.

12. When I shall have finished (the term or time) of this mortal life.

13. And learn also from me, my son, said he, these most important things ; you should never attempt any thing, neither in yourself, nor with the army, against the sacrifices and auguries.

14. O cause of much laughter ! But now who could look upon them so contemning other men ? or who would believe, that, after a little time, the one shall be a captive, and the other shall have his head in a bag of blood ?

Θαυμαζω συ.

Απαγω⁶ αυτος ὁ ὁδος εξω, ὑπο φοινιξα τις, ὁ Μηδικος πιλος ὑποβαλλω⁶ κελευω αυτος.⁴

Ο Ρωμαιος βασιλευς, γηρασκω ηδη, εις διδασκαλος φοιτων ὁ δε εμος βασιλευς Αλεξανδρος δυο και τριακοντα ετος⁶ αποθνησκω.⁶

Εγω τοι συ μεν δικαιος νομιζω, σοφος δε ουδε διπωστιουν δοκεω δε εγω και αυτος ούτος γιγνωσκω. ουδεις⁷ γυρουν ὁ συνουσια αργυριον πρασσω.^m

Εν ὁ σκηνη τυγχανω² τις ειμι^h ὁ ταξιαρχος, Αγλαιτιδας ουομαιⁿ ανηρ, ὁ τροπος, ὁ στρυφος ανθρωπος.

Επειδαν ὁ ανθρωπινος βιος τελευται.⁵

Μανθανω^b δε εγω, ω παις, και οδε, φημι, ὁ μεγας παρα γαρ ιερον και οιωνος μητε εν σεαυται μηδεποτε, μηδε εκ ὁ στρατια, κινδυνευω.^{5s}

Ο πολυς γελως. Αλλα νυν τις αν αυτος προσβλεπω⁵⁰ ούτως ὑπερφρονεων ὁ αλλος⁸; η τις αν πιστευω⁵⁰, ώς μετα ολιγος, ούτος μεν αιχμαλωτος ειμι, ούτος δε ὁ κεφαλη εχω εν ασκος αιμα.

15. Then Ammon told a falsehood, saying that you were his son; for you were *the son of Philip*. *Alex.* Certainly *the son of Philip*. For being *the son of Ammon* I had not died.

Οὐκονύ ὁ Αμμων· ψευδῶντα, λεγὼ ἐαυτου τὸ εἰμι σίος· σὺ δε Φιλιππος αραι είμι. Αλεξ. Φιλιππος δηλαδη. Ου γαρ αν θυησκω Αμμων είμι.

16. Si velles hospitem impellere, te, cum *in urbem ipsius* venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et felicem prædicantes te *propter vim sermonum*, et patrem tuum *propter fortunam*.

CHAP. XXXVIII.

The dative is often put absolutely, especially after *αυτος*, *συν* being understood.

Subauditur ita *συν*, &c. *Eton.*

1. **MOREOVER,** the *εροπεία* must have the *same* species *with tragedy*.

2. Bread and flesh bring us to this; and ye desire *the same thing with us*, but ye, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

3. When the mind is intoxicated with wine, it suffers *the same things with chariots that have lost their charioteers*.

Ετι δε, ὁ ειδος ὁ αυτος δει εχω ὁ εποποιια ὁ τραγῳδια.

Εγω μεν αρτος και κρεας εις ούτος αγω^ν συ δε εις μεν ὁ αυτος εγω σπευδω, πολυς δε τις ἐλιγμος^α, ανω και κατω πλαναω^η, μολις αφικνεομαι, όποι εγω παλαις ἤκω.²

‘Οταν ὁ νους ὑπο οινος διαφθειρω⁶, ὁ αυτος πασχω ὁ ἀρμα, ὁ ὁ ἡνιοχος αποβαλλω.^{1h}

4. We do not search and examine common men, equally with those who are of splendid race.

5. They sailed immediately with twenty-five ships.

6. It appears to me to be a shameful thing for a man to suffer the same things with the most stupid of animals.

7. ¶ In one respect Sophocles would be the same kind of an imitator with Homer, for they both represent good men; in another, with Aristophanes, for they both represent men acting and doing.

8. About Egypt, two hundred triremes, with their crews and passengers, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man thinking the same things with me, not one of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things composed by the ancients, as Euclid, and Democritus, and Proclinus: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the same subjects with

Οὐχ ὁμοιῶς εἴεταζω τε και βασανιζω ὁ επιτυχων αιθρωπος, ὁ εκ γενος λαμπρος.

Πλεω ευθυς, πεντε και εικοσι γανς.

Δοκει εγω φισχρος ειμι αιθρωπος^d, ὁ αυτος πασχω ἀφρων ὁ θηριον.

‘Οφ μεν, ὁ αυτος αν ειμι^c μιμητης Ομηρος Σοφοκλης, μιμεομαι γαρ αμφω σπουδαιος^e ὁ δε, Αριστοφανης, πρασσω γαρ μιμεομαι και δραω αμφω.

Περι μεν Αιγυπτος^a διακοσιοι τριηρης, αυτος^d πληρωμα, διαφθειρω^b περι δε Κυπρος^a, πεντηκοντα, και ἑκατον^c εν ὁ Ποντος, μυριοι διπλιτης αυτος και ὁ συμμαχος απολλυμι.

Ει εις ανηρ μονος Θεταλια, και εις ανηρ Αρκαδια ὁ αυτος φρονεω εχω^b εγω, ουδεις ὁ Ελλην ὁ παρειμι κακος χραιμαι^{p8i} αν.

‘Ο γραιφω^{5h}, ὁ μεν κδεις πολυς η συναγωγη και μεταγραφη ὁ πρεσβυτος συντιθημι^{5h} ποιεω, καθαπερ Ευκλεδης, και Δημοκριτος, και Προκλινος^c ὁ δε, μικρος κομιδη πραγμα ὁ παλαιος ιστορια απομνημονευω^b, εις ὁ αυτος τοπος

them, as Annus, Medius, and Phoebion.

εκεινος επιχειρεω συντιθημι
βιθλιον, καθαπερ Αννιος,
τε και Μηδιος, και Φοι-
βιων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alias, nisi quis *iisdem cum illo* ortus?

12. Magnam hostium multitudinem, *cum ipsis armis*, cepit.



CHAP. XXXIX.

The Greeks use *μελλω*, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.

The infinitive after the verb *μελλω*, &c. *Bell.*

Usurpantur verba infinita, &c. *Holmes.*

1. *He is to be given up.* Μελλω παραδιδωμι.
(tradendus est.)

2. Judas Iscariot the son of Simon, *who was about to betray him.* (traditurus erat.) Ιουδαις Σιμωνι Ισκαριωτης, ο μελλω^h αυτος παραδιδωμι.

3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.) Φοβεω^{m2} οτι οπτομαι³ μελλω², ο βασιλειον^{p1} οικοδομεω αρχομαι.

4. He said this, signifying by what death *he was to die.* (moriaturus erat.) Ούτος λεγω², σημανω ποιος θανατος μελλω αποθησκω.

5. Who having seen Peter and John *about to enter* into the

temple, asked to get alms. (*ingressuros.*)

6. Whatever you *are about to say*, review it first in your judgment; for with many people the tongue runs before the understanding. (*dicturus sis.*)

7. When the nightingale *was about to be slain.* (*occidenda esset.*)

8. ¶ Those who *are about to be auxiliaries*, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (*futuros.*)

9. For who, *being about to make* any thing, is ignorant what *he is about to make?* for he does not make it by a power void of reason. (*cum facturus sit,*) (*facturus est.*)

10. In the (play) *Cresphontes*, *Merope* *is about to kill* her son, and does not kill him, but discovers who he is; and in the *Helle*, the son *being about to give up* his mother, finds who she is. (*occisura est,*) (*dediturus.*)

11. And *he was about to do* still more *good things* to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (*benefacturus erat.*)

12. Nonnullus occidit, nonnullus (*interfecturus*) erat.

13. In hoc ipso die, *latus est unusquisque vestrum sententiam*, de sua etiam ipsius dicendi libertate.

ιερον, ερωταω^a ελεημοσυνη λαμβανω.^b

Πας δις τις αν μελλω λεγω, προτερου επισκοπεω ο γνωμη^c πολυς γαρ ο γλωστα προτρεχω ο διανοια.

Αηδων αναιρεω μελλω.^d

Φιλος, ουκ εχθρος δει ειμι, ο μελλω^e συμμαχος ειμι^f, και μητε επι ο αγαθος^g ο αρχων φθονεω^h, μητε εν ο κακοςⁱ προδιδωμι.^j

Τις γαρ, μελλω ποιεω^k τις, αγνοεω ος μελλω ποιεω; ου γαρ αλογος δυναμις ποιεω.

Εν ο Κρεσφοντης^m, ο Μεροπη μελλω ο νιος αποκτεινω, αποκτεινω δε ου, αλλα αναγνωριξωⁿ. και εν ο Ελλη, ο νιος, ο μητηρ εκδιδωμι μελλω, αναγνωριξω^o.

Μελλω^p δε αν ετι και πολυς ευεργετεω^q ο υπηκοος^r επει και ο συκοφαντης ο πολις ειμι διωκω^s, και ο πανταχου ειμι^t κολαζω^u κελευω.^v

CHAP. XL.

Verbs of gesture, εἰμι, τυγχανω, ὑπαρχω, γινομαι, κυρω, εχω, φθανω, and λανθανω, are used with participles after them, to express what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

Verbo τυγχανω, &c.

Sin participium sequatur, &c.

Nonnunquam participia, &c. *Eton.*

Participium non raro, &c. *Wetten.*

The participles ον, &c.

Participles are often used, &c.

When a participle is joined, &c. *Bell.*

Pro infinitivo crebrius, &c. *Holmes.*

1. If he *always acted soberly*, how could he justly have the blame of the evil which was not in him? (permanebat sobrius esse.)

2. He said that *he happened then to be with Demaretus*. (forte fuisse.)

3. If a companion be polluted, he who touches him must be polluted, though he himself were pure. (fuerit.)

Ει σωφρονεω διατελεω², πως αν δικαιως, ο ουκ ενειμι^h αυτος κακια αιτια εχω; ^o

Φημι τυγχανω⁶ τοτε ειμι^{hn} αιμα Δημαρητος.

Εαν ο έταιρος ειμι μολυνω^{7h}, και ο συνανατριβω^m αυτος μολυνω αναγκη, και αν αυτος ειμι τυγχανω⁶ καθαρος.

4. *We were walking in the temple of Saturn, in which we beheld many other offerings. (deambulabamus.)*

5. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (*se habent.*)

6. I am prepared to obey the laws; but that I may not inadvertently transgress any thing through ignorance, I wish to learn this distinctly from you. (*inscius transgrediar.*)

7. He is worthy of praise, *who has first conferred a favour on his friends. (prius bene fecerit.)*

8. And *I am not ashamed to say this;* but be assured I would be ashamed to say, that, if ye stay with me I will pay you. (*me pudet dicere.*)

9. Because *we know* that the latter *is true,* our mind *falsely concludes* that the former *is so likewise.* (*scimus esse,)* (*falsa ratione credit esse.*)

10. Amongst whom also was Longinus, whose compositions afford great benefit to the studious. (*conferunt.*)

11. ¶ Be satisfied, Cyrus, said he, for though *I should never cease to look at her,* I could not be overcome, so as to do any of the things which I ought not to do. (*desisterem contemplari.*)

Τυγχανω περιπατεω εν ο δ Κρονος ιερον, εν οσ πολυς μεν και αλλοσ αναθημα θεωρεω.²

‘Ως εις μεγας τις επιθυμια εμβαλλω εγω, ει ουτος ούτως εχω; Αλλα ειμι, φημι, ούτως εχω.

Εγω παρασκευαζω³ μεν πειθω^m ο νομος οπως δε μη δια αγγοια λανθανω^b τις παρανομεω^b, ουτος βουλομαι σαφως μανθανω^b παρασυ.^p

Επαινος αξιος, οσ αν φθανω¹ ο φιλος ευεργετεω.

Και ούτος μεν ουκ αισχυνω^m λεγωⁿ ο δε, ην μεγα παρα εγω, αποδιδωμι³, ει ισημι οτι ούτος αισχυνω^{mo} αν ειπου.

Δια οπε ειδεω^{7f} ούτος αληθης ειμι, παραλογιζομαι εγω ο ψυχη και ο πρωτος ως ειμι.

Εν οσ και Λογγινος ειμι, οσ συγγραμμα ειμι μεγα ο παιδειας μεταποιεω^{mh} οφελος φερω.

Θαρρεω, φημι, ω Κυρος, ουδε ην μηδεποτε παυω^{m5} θεαομαι, ου μη κρατεω⁵ ώστε ποιεω τις οσ⁵ μη χρη ποιεω.

12. Gadatas having heard these things, revived and spoke, Could I then, said he, quickly make myself ready, before you depart? (statim me parare.)

13. Do not ye forget hospitality to strangers; for by this some have entertained angels unawares. (inscii acceperunt.)

14. And during the days, if he perceived his grandfather, or his mother's brother to want any thing, it was difficult that any one should do it before him; for whatever Cyrus could do, he delighted to gratify them. (perciperet indigere,) (quenquam in ea peragenda antevertere eum,) (lætabatur gratificari.)

15. They knew that Socrates, from the smallest possessions, lived most contentedly, and was most abstemious from all pleasures. (nōrunt vivere), (esse.)

16. And if ye will break these, or permit those who are breaking them, I predict to you, that ye will insensibly give up the government of the state. (imprudentes concedetis.)

17. There happened at the same time to be some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

18. I observed that he neither sacrificed to the gods, nor used

Ακουω^δ ούτος^α ὁ Γαδατας, αναπνεω τε και ειπου, Αρα ουν, φημι, δυναμας αν συσκευαζω^{5η} φθανω^{5η} πριν συ εξειμι;

Ο φιλοξενια⁶ μη επιλανθανομαι⁶ δια ούτος⁶ γαρ λανθανω⁶. τις ξενιζω⁶ αγγελος.

Ο δε ἡμερα^α ει τις⁶ αισθανομαι⁶⁰ δεομαι η ὁ παππος, η ὁ ὁ μητηρ αδελφος, χαλεπος ειμι αλλος φθανω⁵ ούτος ποιεω⁵. ὅστις γαρ δυναμαι⁶ ὁ Κυρος, ὑπερχαιρω² αυτος^d χαριζομαι.

Ειδεω⁸ Σωκρατης, αποελαχις μεν χρημα, αυταρκεστατα ζω, ὁ ἥδονης δε πας εγκρατης ειμι.

Ει δε και ούτος^f καταλυω³, η ὁ καταλυω^d επιτρεπω³, προλεγω συ, ὅτι λανθανω³ ὁ πολιτεια⁶ παραχωρεω.⁵

Τυγχανω⁶ βροντη^{pl} τις ἀμα γινομαι⁶, και ὕδωρ, ὁ ετος προς μετοπωρον ηδη ειμι.

Καταμενθανω⁶ αυτος ουτε θυω ὁ Θεος, ουτε μαν-

divination, but even derided those who did these things. (ediscebam sacrificare,) (uti,) (irridere.)

19. I know very well, that if this was so, we should not have heard that he was in Elatea, but upon our own borders. (essem,) (audivissemus esse.)

20. Will you not first tell me, if you have perceived that I know any allurement, which I have not observed myself to know? (non prius dices,) (senseris nosse,) (scire ignoraverim.)

21. You could neither say, nor show to him greater tokens of faith, than what you yourself have received from us. (accepisti.)

22. If he saw me doing you any wrong, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperit.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which I have of you. (habeo.)

24. And when he ceased speaking, he said unto Simon; Launch out into the deep, and let ye down your nets for a draught. (loqui desiit.)

25. When you will have met him, if you perceive that he wishes

τικη χραομαι, αλλα και ο ποιεω^h ουτος καταγελω.

Εν ειδεω^{m7}, ότι ει ούτος ούτως τυγχανω^e εχω, ουκ αν αυτος ακουω^{oi} εν Ελατεια ειμι, αλλα επι ο ήμετερος δριον.^d

Ουκ αν φθανω^a λεγω, ειτις αισθανομαι^b φιλτρον επισταμαι, ος εγω ειδεω⁷ λανθανω^m εμαυτου.^a

Πιστος^{ne} αυτος ουκ αν μεγας ουτε ειπον⁰ αν, ουτε δεικνυμι⁵⁰ ος^c αυτος, συ τυγχανω¹ παρα εγω λαμβανω.⁷

Ειτις αδικεω εγω συ^{ap1} ιδω², ειμι νομος περι πας³, και τιμωρια, και αγων, και κρισις, πικρος και μεγας εχω^f ο επιτιμιον, και ούτος εξεστι άπας χραομαι.

Πολυς αν ο Θεος χαρις εχω⁶⁰, ει μη διαμαρτυρω^{a60} ο δοξα^g, ος εχω περι συ^g τυγχανω.

Ότε δε παυω^m λαλεω, ειπον προς ο Σιμων. Επαναγω εις ο βαθος, και χαλαζω⁵ ο δικτυον συ^{pl} εις αγρα.

Επειδαν συγγινομαι⁶ αυτος, εαν μεν γινωσκω⁶

to be our friend, you must plan it so, that *he may not appear to be a friend to us.* (*velle sentias,*) (*non videatur esse.*)

26. The same day, when *he heard that Cyrus was there, he led away* the army to him. (*adesse audivit,*) (*deduxit.*)

27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick.* (*sentiret ægrotare.*)

28. Do you think, then, that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think.* (*nunquam non existimo.*)

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (*præoccupo madefaciens.*)

30. As then you know and are persuaded, that all persons should *be ready, willing to do* their duty, *I cease to speak of it.* (*ultra velle,*) (*desisto loqui.*)

31. When the Assyrian knew that the spies *were advancing*, he orders two or three chariots, and a few cavalry, to spring forth and fly. (*perciperet accedere.*)

αυτος φιλος^a εγω βουλομαι^b
ειμι, ούτος ηδη χρη μηχα-
νω^m, ὅπως λανθανω^b φιλος
ειμι εγω.

Αυθημερον, επει ακουω
παρειμι Κυρος, οιχομαι^c
προς αυτος αγω ὁ στρατευ-
μα.

Δεινος πας ειμι ὁ κακος
ο αθυμια, ὅποτε τις αισθα-
νομαι^d καρνω.^a

Οιομαι ουν απο πας ού-
τος τοσουτος ἡδονη ειμι, ὅσος
απο ὁνε^e ἔαυτου^a τε ἡγεο-
μαι^f αγαθος γιγνομαι^f,
και φιλος αγαθος κταο-
μαι^f; εγω τοινυ διατελεω
ούτος νομιζω.

Ην δε ποτε και αρυω⁵⁰ ὁ
νδωρ, και προσφερω⁵¹ ὁ στο-
μα, ου φθανω βρεχω⁵ ακ-
ρας ὁ χειλος^a, και δια
δακτυλος^b διαρρεω⁵⁶, ουκ
ειδεω^{m7} ὅπως, αυθις απολει-
πω ξηρος ὁ χειρ εγω.

‘Ως μεν ουν δει ὁ προση-
κον^p ποιεω εθελω^b ὑπαρχω
ἀπας ετοιμος ὡς εγνωκωσ⁵
ου^p και πειθω^{p7h}, παυω^m λε-
γω.

‘Ο Αστυριος, ὡς γινωσ-
κω^b προσειμι^b ὁ διερευναω³,
φευγω κελευω ἀρμα εξαν-
ιστημι^{bh} δυο η τρεις, και
ἱππος ολιγος.

32. When the camp of the Assyrians was taken, her husband *happened not to be* in the camp, but *was gone as ambassador* to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

33. Unless ye punish these orators, the people *cannot avoid becoming slaves* to these monsters. (non effugiet servitum.)

34. The king, fearing this, crossed the bridge, and *fled*. (fugit.)

35. Non cessabo scribere.

36. Sed quomodo agit? Sitire desinit.

37. Pueri, ad scholas ventitantes, in justitia discenda versantur.

38. Una adhuc pars imperii reliqua est, si quid modo ego intelligo.

Ότε ἀλισκωε ὁ ὁ Ασ-
συρίος στρατοπέδον, ὁ ανηρ
αυτος ου τυγχανω⁶ εν ὁ
στρατοπέδον ειμι, αλλα
προς ὁ Βακτριανος βασι-
λευς πρεσβευω οιχομαι.²

Ει μη τιμωρεομαι⁵ ὁ
ἡγωρ ούτος, ουκ αι φθα-
νω ὁ πληθος ούτος ὁ θηριον
δουλευων.^{sne}

Ο βασιλευς, δειδω⁵
ούτος, διαβαινω⁶ ὁ ζευγμα,
και φευγω⁶ⁿ οιχομαι.²

CHAP. XLI.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton.* et *Wetten.*

The gerund in *dum* of the accusative, &c.

The supines, &c.

The gerund in *di*, &c.

The infinitive is sometimes, &c. *Bell.*

Pro gerundiis, &c.

Pro supinis simpliciter, &c. *Holmes.*

INFINITIVE.

1. THE opportunity of assisting.
Kairos ὁ βοηθεω.
ing. (auxiliandi.)

2. Not powerful *in speaking*, but unable to *keep silence*. (*loquendo,*) (*ad tacendum.*)

3. Refrain entirely from shouting and *laughing at* any thing. (*irridendo.*)

4. Your tempers are *hard to be managed*. (*difficilis imperatu.*)

5. For the sake of *conquering*. (*vincendi.*)

6. It is time for you to *depart from fighting*. (*abeundi,*) (*pugnando.*)

7. He spent the greatest part of his time *in enquiring, and considering, and consulting*. (*quærendo,*) (*cogitando,*) (*consultando.*)

Οὐ λεγώ δεινος, αλλα σιγαω αδυνατος.

Βοη, και ὁ επιγελω τις^d παντελως απεχω.^m

Χαλεπος ὁ ὑμετερος φυσις αεχω.^{a5}

Ἐνεκα ὁ νικω.

Καιρος συ^{p1} ὁς απειμι^e απο ὁ μαχομαι.

Ἐν ὁ ζητεω, και φροντιζω και βουλευω^m, ὁ πλειστος χρονος διατριβω.^a

PARTICIPLE.

8. I have spent my own property *in doing* nothing else, than *honouring, and bestowing gifts*, when I admired any of the soldiers. (*faciendo,*) (*honorando,*) (*donando.*)

9. Socrates acts unjustly *in not acknowledging* those gods, whom the city acknowledges. (*agnoscendo.*)

10. I went to you, to *see how you are*. (*visum.*)

11. We gain friends, not *by receiving*, but *by doing* favours. (*patiendo,*) (*agendo.*)

12. Cyrus had soon attached to himself the fathers of his companions, *by visiting them, and*

‘Ο ιδιος χρημα^{p1} αγαλισκω, ουδεις αλλος ποιεω, η τιμω, και χαιριζομαι, ὅταν τις αγαζομαι^{p5} ὁ στρατιωτης.

Αδικεω Σωκρατης, ὃς μεν ὁ πολις νομιζω θεος, ου νομιζω.

Ἐγω προς συ ειμι^{m7}, επισκεπτομαι³ πως εχω.

Ου πασχω ευ, αλλα δρω, κταομαι ὁ φιλος.

Ταχυ ὁ πατηρ ὁ ἡλικιωτης αγαρτω^p ὁ Κυρος, προσειμι⁶, και ενδηλος ειρι

showing manifestly that he loved their sons. (visendo,) (ostendendo.)

ότι ασπαζομαι^ε αυτος ὁ νιευς.

PROMISCUOUS.

13. ¶ But if battles are decided now, as formerly, by those that fight well, ye cannot be wrong in taking heart. (confidendo.)

Ει μεντοι, ώσπερ προσθεν, δια ὅ^τ ει μαχομαι^η, ετι και νυν, ὁ μαχη χριω, θαρρεω^η ουδεις^η αγ σφαλλω.^{β60}

14. The Persians take care of hunting publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi.)

Δημοσια ὁ θηραω επιμελομαι^ε ὁ Περσης^ο και βασιλευς, ώσπερ και εν πολεμος, ἡγεμων αυτος^δ ειμι, και αυτος δε θηραω, και ὁ αλλος^ε επιμελεομαι^ε ὀπως αν θηραω.^ο

15. And what decrees have been passed against the rich, which, by Cerberus, they have no means of escaping. (effugiendi.)

Και οιος χειροτονεω ό ψηφισμα κατα ό πλουσιος, ος, μα ό Κερβερος, ουδεις μηχανη ό διαφευγω^η αυτος.^α

16. He had soon destroyed the wild beasts in the park, by pursuing, and striking, and killing them. (persequendo,) (feriendo,) (interimendo.)

Ταχυ δ εν ό παραδεισος θηριον αναλισκω, διωκω, και βαλλω, και κατακαινω.

17. This is the way leading to true learning, and it is very difficult in appearance. (aspectu.)

Ούτος ειμι ό άδος, ό αγω προς ό αληθινος παιδεια, και μαλα γε χαλεπος προσειδω.^β

18. He was quick in speaking, and with his quickness, a certain persuasion sat upon his lips. (loquendo.)

Ταχυς λεγω μεν, προς δε γε αυτος ό ταχος, πειθω τις επικαθιζω^ε επι ό χειλος.^δ

19. To love too much is the cause of not loving. (amandi.)

Ο λιαν φιλεω, ό μη φιλω αιτιου.

20. Women are quick in finding devices. (inveniendo.)

Δειγος ό γυνη εύρισκω τεχνη.

21. The historian and poet do not differ *in their expressing things in verse or in prose*; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre,¹ as well as without it. But the difference lies in this, *in the one telling things as they really are, the other as they may be.* (loquendo,) (narrando.)

22. A person may know the age of bees in this manner; those which are but a year old are glossy, and like oil in colour; but the elder ones are rough both *to see* and *to touch*, and appear wrinkled by their age. (visu,) (tactu.)

23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living.* (a vivendo.)

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (a faciendo.)

25. To speak in a word, all those persons appear to have erred far *from thinking* as they ought, who have published their

‘Ο ιστορικός καὶ ὁ ποιητής, οὐ ὁ η εμμετρος λεγώ η αμετρος διαφερων ειμιο γαρ αν ὁ Ἡροδοτος εις μετρου τιθημι^{alp}, καὶ ουδεις^{ne} μικρος αν ειμιο ιστορια τις μετα μετρου η ανευ μετρου. Αλλα ούτος διαφερων, ὁ δας μεν ὁ γινομαι^h λεγων, ὁ δε, οιος αν γινομαι.^{oo}

Μελισσα ἡλικια διαγινωσκω⁶⁰ τις αν, ὁ τροπος^a ούτος ὁ μεν αυτοετης στιλπνος τε ειμι, καὶ εικω^{m7i} ελαιου, ὁ χροια^a ὁ δε πρεσβυς τραχυς καὶ ειδω^b καὶ ἀπτομαι⁵ γινομαι, ρυσος δε ὄφωρ δια ὁ γηρας.^a

‘Ο ὁ θανατος φοβεω^{mh}, ητοι αναισθησια φοβεω , η αισθησι . ἔτεροιος. αλλα ειτε ουκετι αισθησι^a, ουδε κακος^g τις αισθανομαι.³ ειτε αλλοιοτερος αισθησι κταομαι⁵, αλλοιος ζων ειμι, καὶ ὁ ζωα ου παιω.^{m3}

Επειδη πρασσω αυτος κωλυω^b ὁ πολιτικος^{plne}, δια δ^a καὶ περι μεγας^a ασχολεομαι⁷, Αρχιαδας, ὁ ὁ θεος^d φιλος, επι ούτος^a παρακαλεω.²

Συνελοντι ειπον, πορρω εγω δοκεω αφιστημι ὁ δεον^{p1} λογιζομαι πας εφεξης, οποσος ὁ ψυχη σωμα απο-

opinion that the soul is corporeal; for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando.)

26. Proclus was very lovely *to be seen*; for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (visu,) (dictu.)

φαίνω^{m5.} τις γαρ ὁ ὁ πνευμα εγω λεπτοτης προ εργον γνιομαι⁶⁰ αν, εις φαντασια και λογισμος^{p1}; τις δε ὁ ατομος σχημα το σουτος, παρα ὁ αλλος^{ne} εχω δυναμις και ροπη, ὥστε φρονησις γεννω, ὅταν εις ἔτερος πλασις εγκατασιγ νυμι⁵ σωμα;

Ειδω^{a6} ειμι σφοδρα ερασ μιος ὁ Προκλος^c και γαρ ου μονον αυτος^d ὁρινε συμμετρια ευ εχω, αλλα γαρ και ὁνε απο ὁ Φυχη επανθεω^h ὁ σωμα, οιονε φως βωτικος, θαυμασιος ὁσος^{ne} αποστιλθω², και ου πανυ φραξω^{a5} ὁ λογος δυνα τος.

27. De rebus incertis vero, *oracula consultum* mittebat suos, an suscipienda essent.

28. At iste certe pater tuus *aptior est ad docendum minus quam plus habere.*

CHAP. XLII.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten., and Holmes.*

The gerund in *dum* of the nominative, &c. *Bell.*

1. *WE must not overcome two men by force.* (vincendæ sunt.)

Ου σθενος (νικητεον) εγω γυνη.

2. If it be not possible to be saved with honour, we must choose death. (*mors eligenda est nobis.*)

3. All those who speak, and you who hear, must choose the best things, and those which will be salutary, instead of the easiest and most pleasant. (*eligenda sunt, &c.*)

4. The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life. (*fugiendum est sapienti.*)

5. But first we ought to examine, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken, who would reduce such things to artificial precepts. (*nobis exquirendum est.*)

6. ¶ I say then that you ought to give aid to these things in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (*auxilium a vobis negotiis ferendum esse.*)

7. I think that a person should captivate those, whom he would wish to make willing assistants of the works of war, by all good works and deeds. (*captandos esse.*)

Αν μή ειμι προς ὁ καλος^η σωζω, θανατος εγω αἰρετεον ειμι.

Ο λεγω^ν ἀπας, και ὁ ακουω συ, ὁ αγαθος και ὁ σωζω^{αζη}, αντι ὁ ράδιος και ὁ ἡδυς προαιρετεον.

Φευκτεον ὁ σωφρονεω^η ὅντε προς δοξα ζω,^ν και ὁ ὁ πολυς δοκει^η περισκοπεω,
και μη ὁ ορθος λογος ἡγεμων ποιεω^μ ὁ βιος.

Εγω δε εκεινος διαπορητεον εν αρχη, ει ειμι ύψος τις η βαθος τεχνη^η επει τις ὄλως οιομαι διαπαταω⁷, δρα δοτοιουτος αγω^η εις τεχνικος παραγγελμα.

Φημι δη διχη βοηθητεον ειμι ὁ πραγμα συ^ν ὁ τε, ὁ πολις ὁ Ολυνθιος σωζω^ν, και ὁ ούτος ποιεω^{βη} στρατιωτης εκπεμπω^ν και ὁ, ὁ εκεινος χωρα κακως ποιεω^ν, και τριηγης, και στρατιωτης ἔτερος.

Ος ὁ εις ὁ πολεμος εργον ποιεω^{με} τις βουλομαι^ο συνεργος προθυμος, ούτος πανταπασι, εγω γε δοκει, αγαθος θηρατεον ειμι και λογος και εργον.

8. If you wish that the gods should be propitious to you, *you must worship the gods*; or if you would wish to be beloved by your friends, *you must do good to your friends*; and if you desire to be honoured by your city, *you must do service to your city*. (colendi sunt Dii, &c.)

9. *We must not omit one dream*, the last and greatest, which gave him all his hope. (omittendum, &c.)

10. Si quis, quum tibicen bonus non sit, videri velit, quid *ei faciendum* sit? An non *imitandi* boni tibicinae *in iis*, quae sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, etiam *ipsi hæc facienda*.

Ει ο θεος ιλαος ειμι συ βουλομαι, θεραπευτεον (συ) ο θεος· ειτε ύπο φιλος εθελω αγαπαω, ο φιλος^a ευεργετητεον· ειτε ύπο πολις επιβιμεω τιμω, ο πολις^a αφελητεον.

Ο δε τελευταιος και μεγας, οσπερ αυτος και ο ελπις πας υποφαινω, οναρ ουδε εγω παραλειπτεον.

CHAP. XLIII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eton.*

All verbs govern the accusative, &c. *Bell.*

Verbum quodvis accusativum, &c. *Holmes.*

1. **T**HE rich live a much more miserable life than ye.

2. Lest some one shall file a bill of impiety against us, before Rhadamanthus.

Ο πλουσιος πολυ αθλιος συ ο βιος βιω.

Μη τις εγω^a γραφω^{m3} γραφη ασεβεια, επι ο 'Ραδχαμανθυς.^s

3. And they were greatly afraid, and said to each other; Who then is this, that the sea and winds obey him?

4. Then, O Pythagoras, we ate a splendid supper, consisting of many kinds of meat, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ I make the justest proposal among friends; for if I shall appear to have done any wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

8. Tragedy having undergone many changes, rested, when it had got its proper nature and Aeschylus first brought the number of actors from one to two, and

Καὶ φοβεω^{ρ5} φοβος μεγας, καὶ λεγω³ προς αλληλων· Τις αρα ειμι οὗτος, ὅτι ὁ θαλασσα καὶ ὁ ανεμος ὑπακουω αυτος;

Τουντευθεν, δειπνεω², ω Πιθαγορας, πολυοφος τις και ποικιλος δειπνου, επιχρυσον⁵ πολυς και αργυρον⁷ και εκπωμα ειμι χρυσεος, και διακονος ὥραιος, και μουσουργος, και γελωτοποιος.

Συ εγω πλουτεω, και ἡδυς ονειρος^d συνειμι, και θαυμαστος ευδαιμονια ευδαιμονεω, επεγειρω.

'Ο βουλευω^{m5h} αισχρως, ει ὁ τυχη επισπω^{mo}, εύρημα εύρισκω, μικρος^{ne} δε ουδεις ὁς^d κακως βουλευω.^{p7}

'Ο εν φιλος δικαιος ὑποθεσις εγω ύποτιθημι^m. ηγαρ τις^{ane} εγω φαινω κακος ποιεω^{7h}, δρολογεω⁴ αδικεω^f. ηγ μεντοι μηδεις φαινω^m κακος ποιεω^{7h}, μηδε βουλομαι^{r5}, ου και συ αυ δρολογεω³ μηδεις^{ne} ύπο εγω αδικεω;

Πολυς μεταβολη μεταβαλλω^b ὁ τραγῳδια, πανω^m επει εχω⁶ ὁ ἔαυτου φυσις· και ὁ, τε ὁ ύποκριτης πληθος, εξ εις εις δυο, πρωτος

lessened the parts of the chorus.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him; and having dragged their bodies, and treated them with every kind of abuse, at last, carrying them thus insulted, they threw them into the sewers.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and babbling much other folly.

11. Populo amicus erat, et una fugit hanc fugam.

12. Videntes autem stellam, gavisi sunt gaudio magno valde.

Αισχυλος αγω^ρ, και ὁνε ὁ χορος ελαττω.

Προσαναιρεω^δ δε και ὁ παις Κλεανδρος, πας^α τε δοσος^α ειδεω^δ εκεινος^δ φιλος διαχραومαι^τ συρω^δ τε ὁ σωμα, και πας θερις ευθριξω^δ, τελος, λαθαρουμαι^{ρη} εις ὁ οχετος ριπτω φερω.^η

Ορω, εν ὁ Αριστοφανης κωμωδια, Σωκρατηστις εκει περιφερω, φασκω τε αεροβατεω, και αλλος πολυς φλυαρια φλυαρεω.

CHAP. XLIV.

Verbs of sense, with the Attics, take an accusative.

Atticè vero omnia verba sensus, &c. *Eton.*

Also verbs signifying, &c. *Bell.*

And the Attics construe, &c. *Holmes.*

1. It is not safe for you to say, nor for me to hear such things.

Ουκ ασφαλης ουτε συ λεγω, ουτε εγω ακουω ὁ τοιουτος.

2. You heard these things true, O Menippus; and I have died, as you see, being able to be immortal.

Αληθης ούτος ακουω, ω Μενιππος και θυησκω, ώς ορω, αθανατος ειμι δυνα μαι.

3. Now ye seek to kill me, who have spoken the truth to you, *which I heard from God*: Abraham did not this.

4. Every one loves his own work.

5. ¶ And why need I speak about the world! who *heard*, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and such a multitude of names.

6. Jesus saith unto them, Draw ye out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell of his garments*, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

Νυν ζητεω εγω αποκτεινω⁵, ὃς ὁ αληθεῖα λαλεω συ, ὃς ακουω παρα ὁ Θεος· οὗτος Αβρααμ ου ποιεω.

Πας ὁ οικειος εργου αγαπω.

Περι μεν ὁ κοσμος⁶ τις χρη και λεγω; ὅσγε ιδει, και ασωμα, και ατομος, και κενος⁷, και τοιουτος τις οχλος ονομα, διγμερζι, παρα αυτος ακουω.²

Λεγω αυτος ὁ Ιησους, Αντλεω⁵ νυν, και φερω ὁ αρχιτρικλινος⁸ και φερω. Ως δε γευω⁹ ὁ αρχιτρικλινος ὁ ὑδωρ οινος γινομαι¹⁰, φωνεω ὁ νυμφιος, και λεγω αυτος, Πας ανθρωπος πρωτος¹¹ ὁ καλος οινος τιθημι, και ὅταν μεθυω¹², τοτε ὁ μικρος¹³ συ τηρεω ὁ καλος οινος ἐως αρτι.

Και ειπον αυτος Ισααχ, ὁ πατηρ αυτος, Εγγιζω⁵ εγω¹⁴, και φιλεω⁵ εγω, τεκνον. Και εγγιζω⁵, φιλεω αυτος¹⁵ και οσφραινομαι¹⁶ ὁ οπιη ὁ ιματιου αυτος, και ευλογεω αυτος.

Ειμι Ησαυ, ὁ αδελφος εγω, ανηρ δασυς, εγω δε ανηρ λειος¹⁷ μηποτε Ψηλαφω¹⁸ εγω ὁ πατηρ, και ειμι εναντιον αυτος, ὡς καταφρογεω.¹⁹

9. Bonum *gustaverunt* Dei *verbum*.
 10. *Audio hæc de te.*
 11. *Sentiunt præsentia.*
-

CHAP. XLV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and, sometimes, the antecedent in the same case with the relative.

Atticè relativum et antecedens, &c.

Atticè quoque antecedens, &c.

Genitivus sequentis adjectivi, &c. *Eton.*

The Attics put the relative, &c.

Sometimes the antecedent, &c.

The antecedent is sometimes, &c. *Bell.*

Frequenter relativum et antecedens, &c. *Wetten.* and *Holmes.*

RELATIVE ATTRACTED BY THE ANTECEDENT

1. *In his righteousness that he hath done he shall live.*

2. *Your body is the temple of the holy spirit in you, which ye have from God.*

3. *There are some, who will not admire you at all more, upon account of the things which you give.*

Ἐν ὁ δικαιοσύνῃ αὐτὸς ὁς ποιεω⁵ ζῶω.^m

Ο σωμα συ^{pl} ναος ὁ εν συ ἀγιος πνευμα ειμι, ὁς εχω απο Θεος.

Ειμι τις, ὁς ὁς μεν συ διδωμι χρημα, ουδε μικρον ούτος ἐνεκα συ μαλλον θαυμαζω.³

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

6. Remember ye *the word which* I said to you; if they persecuted me, they will also persecute you.

Οὐ περὶ ὁ κοσμος^ε ερωτῶ, αλλα περὶ (τοιταν) ὁς διδώμι εγω, ὅτι σος ειμι.

Καὶ νυν δοξαζω⁵ εγω συ, πατηρ, ὁ δοξα ὁς εχω², πρό ὁ κοσμος^ε ειμι.¹

Μνημονευω ὁ λογος^ε ὁς εγω ειπον συ· ει εγω διωκω, και συ διωκω.²

ANTECEDENT ATTRACTED BY THE RELATIVE.

7. There is no *public office*, through *which* he had not gone.

8. And some of the disciples from Cæsarea came with us, bringing one Mnason, a Cyprian, an old disciple, with *whom* we should be lodged.

Ουκ ειμι ὄστις² πωποτε ουκ αρχω⁵ αρχη.

Συνερχομαι⁶ δε και ὁ μαθητης απο Καισαρεια συν εγω, αγω, παρα ὁς ξενιζω⁵, Μνασων τις, Κυπριος, αρχαιος μαθητης.

PARTICIPLE AND ADJECTIVE ATTRACTED BY THE SUBSTANTIVE.

9. It has been ordained by fate for *most men*, *when successful*, never to be wise.

10. He was *brother-in-law of me* shameless.

11. The finest tragedies are composed about Alcmæon, and Oedipus, and Orestes, and *others to whomsoever* it has happened either to suffer dreadful things, or to do them.

12. They say that there are with them *two kinds of reasoning*, *the one* which is *better*, and *the other* which is *worse*.

Ο πολυς μειρω μηδεποτε, ευ πρασσω^{hd}, φρονεω.²

Δαηρ εμος ειμι κυνωπις.^{fg}

Ο καλος τραγῳδια συντιθημι περι Αλκμαιων², και Οιδιπους, και Ορεστης, και ὅσος^d αλλος συμβαινω⁷ η πασχω⁶ δειγος, η ποιεω.⁵

Ειμι παρα αυτος φημι αμφω ὁ λογος^{a dual}, ὁ κρειστωνα ὄστιςⁿ ειμι, και ὁ ησσων.²

PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near *the ground which Jacob gave to his son Joseph.*

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Jesus says to them, Bring *of the small fishes which ye caught just now.*

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, *by these rules, which you have.*

16. Do ye now desire peace, for any other thing than this, that ye think ye are able to live more safely, when peace is made, than *making war?*

17. Socrates said that those persons were mad, who explored by divination the things, which the gods permitted men *learning to discern;* and he said that they ought to learn those things, which the gods permitted them *learning to do.*

18. He desired him to come to the army, that they might consult about *the castles which they had taken.*

19. His eunuchs and servants dug a grave for him, when he

Ἐρχομαι ουν εις πολις
Σαμαρεια, λεγω^η Συχαρ,
πλησιον ὁ χωριον ὃ διδωμι
Ιακωθ Ιωσηφ ὁ γιος αυτος.

‘Ως αποθανω⁶ εις ὁ γεα,
βλεπω ανθρακιακειμαι, και
οψαριον επικειμαι, και αρ-
τος. Λεγω αυτος ὁ Ιησους,
Φερω⁵ εκ ὁ οψαριον ὃς
πιαζω νυν.

Πας φαντασια³ τραχυς
μελετω⁸ επιλεγω, ὅτι φαν-
τασια ειμι, και ου παντως
ὄπε φαινω⁹. επειτα εξεταζω
ὅ κανων ούτος, ὃς εχω.

Αλλος ὁ η ούτος γε
ένεκα, ειρηνη⁶ νυν επιθυμεω,
ότι νομιζω ασφαλεστερον
δυναμαι ζω, ειρηνη γινομαι,
η πολεμεω,^η

Δαιμονω³, φημι ὁ Σω-
κρατης, ὁ μαντευομαι¹, ὃς
ὁ ανθρωπος διδωμι ὁ Θεος
μαθων⁴ διακρινω¹⁰ φημι δε,
δει, ὃς μαθων ποιεω διδωμι
ὁ Θεος, μανθανω.

Επιστελλω² ἡκω αυτος
επι ὁ στρατευμα⁸, ὅπως
περι ὁ φρουριον⁶ ὃς λαμ-
βανω βουλευω,^{m50}

‘Ο μεγ ευνουχος και ὁ
δερπων αυτος⁶ ορυσσω θηκη

died; and his wife sits on the ground, having adorned her husband *with whatever things she had*, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards; for I am not conscious *to myself*, that *I have given you any cause of uneasiness.*

21. What then does the God say? For indeed I am not conscious to myself *that I am wise*, much or little.

οὐ τελευταω^b. ὁ δε γυνη καθημαι χαμαι, κοσμεω^c
δις εχω ὁ ανηρ, ὁ κεφαλη αυτος εχω επι: ὁ γου.^d

Αυτος γινομαι^e φονευς,
και βασιλειος μισινω^f ο
δεξια αιμα, θραω μη προς
διη νυν ανοσιος, και ύστερον
συ επικινδυνος ειμι^g ου γαρ
τις εμαυτου συνειδεω^{m7} λυ-
πεω^h συ.

Τις ποτε λεγω ο Θεος;
ειγω γαρ δη, ουτε μεγα ουτε
σμικρου, συνειδεω^{m7} εμαυτου
σοφοςⁿ ειμι.^h

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero, *quotquot ego vidi*, longe hic meus avus pulcherrimus est.

23. Philosophisedicere, non fingere nova vocabula, neque nugari de *quibus non nōrunt.*

CHAP. XLVI.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.

The relative sometimes agrees, &c. *Bell.*

1. *Poetry* is more philosophical and laboured than history.

2. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

3. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

4. The whole multitude having performed the sacrifice, came into the temple.

5. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful soul, thou art gone then having left us!

Φιλοσοφος^{ne} και σπουδαιος ποιησις ιστορια ειμι.

Μαθητευω⁵ πας ὁ εθνος,
βαπτιζω αυτος^m εις ὁ ονομα
ὁ πατηρ, και ὁ υιος, και ὁ
άγιος πνευμα.

Λεγω λεξις ειμι ὁ δια ὁ
ονομασια^b ἐρμηνεια, ὁς^{ne} και
επι ὁ εμμετρος^{pg}, και επι ὁ
λογος^{pg} εχω ὁ αυτος δυνα-
μις.

Ερχομαι⁶ εις ὁ ιερον, θυ-
σαι^{plm}, πας ὁ πληθος.

·Ως βαθυς^a κοιμαω^{pg}, ω
τεκνον, ὁς^m ουκ εκθορεω;
·Ο δε ουν Οδυσσευς πως
διαφευγω;

Επει δε ειδω² ὁ γυνη χα-
μαι καθημαι, και ὁ νεκρος
κειμαι, δακρυω τε επι ὁ πα-
θος^d, και ειπον, φευ, ω αγα-
θος και πιστος ψυχη, οιχο-
μαι δη απολιπων^m εγω.

7. There are *internal sensations* in each of us, which we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal*.

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Cities* have made death the punishment for the greatest crimes, as not being able to restrain injustice, by the fear of a greater evil.

11. *Oblectatio*, cum honestate, est *optimum*; sine hac, *pessimum*.

12. *Præclarum* est, publicorum actorum *custodia*.

13. *Gentes* ambulant in vanitate sensus sui *alienati* a vita Dei.

Λογος εν ἐκιστος^ρ εγω,
ος^ξ ελπις ουομαζω.

Ηγεομαι ὁ ακουσμα^{ξηλη}
πολλα πολυς ειμι χρημα
αγαθος[·] ὁ μεν γαρ ταχεως
απολειπω, ὁ δε πας ὁ χρονος
παραμενω[·] σοφια γαρ μονος,
ὁ κτημα, αθανατος.^{ηε}

Φυσις, το βαρβαρον φι-
λοχρηματον, και κινδυνος^ξ
καταφρονησας^{ηηλη}, η διαεπι-
δομη^ξ και εφοδος ὁ χρειω-
δης^{ηε} προς ὁ βιος ποριζω^{ηη},
η μεγας μισθος^ξ ὁ ειρηνη
αντικαταλλασσω.^{ηη}

Ο πολις επι ὁ μεγας
αδικημα^η ζημικ θανατος.
ποιεω, ώσ ουκ αν, μεγας
κακος ὁ φοβος, ὁ αδικια
παυσων.^{ηη}

CHAP. XLVII.

A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can have a verb, adjective, or relative dual, only when it signifies two.

Omne duale necessario, &c.

Contra vero omne plurale, &c. *Eton.*

Cum verbi prima dualis, &c.

Αμφω et *δυω*, &c. *Wetten.*

Sometimes the dual number, &c. *Bell.*

Duala non necessario, &c. *Holmes.*

1. Why then are you offended against them? for *they both suffer* just punishment.

2. But one thing vexed me not a little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

3. In treating of every art, *two things being required*, the first, to show what the subject is, and the second in order, but the more important, how, and by what methods, this may be acquired by us.

4. And ye rivers, and earth, and *ye two who punish* the dead men below.

5. ¶ If the *two hands*, which God made to assist each other,

Τις ουν αγανακτεω κατα αυτος; διδωμι γαρ αμφω καλος ὁ δικη.

Πλην αλλα εις εγω λυπεω² ου μετριω³ ὁ Θεσμοπολις ενοχλεω, και διδασκω, ως ὁ δυο αποφασις, εις καταφασις αποτελεω.

Επι πας τεχνολογια⁴, δυω απαιτεω, προτερος⁵ μεν ὁς δεικνυμι⁶ τις πε ό ύποκειμαι⁷, δευτερος δε ὁ ταξις, ό δυναμις δε κυριος, πως αν εγω⁸ αυτος ούτος, και δια δος τις μεθοδος⁹ κτητος γινομαι.⁶

Και ποταμος, και γαια, και ὁς⁹ ὑπενερθε καρνω¹⁰ ανθρωπος τιννυμαι.

Ει δι¹¹ χειρ, ος ὁ Θεος επι δι συλλαμβανω¹² αλληλω¹³

would turn themselves to impede each other; or if the two feet would impede each other; would it not be great ignorance, and unhappiness?

6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they found him at his tent and his black ship.

7. And let these two themselves be witnesses to this, before the eternal gods, and mortal men.

ποιεω, τρεπω⁶⁰ προς ὁ διαχωλυω αλληλω^a dual. η ει ὁ πους, εμποδιζω⁰ αλληλω· οὐκ αυ πολυς αμαθια ειμι⁰, και κακοδαιμονια;

'Ο δε αεκων βαινω⁶ παρα θισ ἀλς ατρυγετος,
Μυρμιδων δε επι τε κλισια^a
και ναυς ικομαι.²

'Ο δε εύρισκω⁶ παρα τε κλισια και ναυς μελανιος.

To δε αυτος μαρτυρος^{b1}
ειμι,
Προς τε θεος^g μακαρ, προς
τε θυητος ανθρωπος.

8. Quare vero non et nos duo extruimus montes alios super alios, ut habeamus accuratiorem prospectum?

9. *Equi mihi fatigati sunt excitanti populum.*

CHAP. XLVIII.

Two or more negatives strengthen the negation.

Duae aut plures negativae, &c. *Eton.*

Duae negativae, &c. *Wetten.*

1. I AGAIN asked you to give me a thing, than which I know you had *nothing* of less value to give me: nor any easier to be commanded.

Παλιν αιτεω² συ, ὃς ει-
δεω⁸ ουτε συ μικρος ειμι^h,
διδωμι⁶ εγω ουδεις· ουτε
δαδιος επιτασσω⁵ ουδεις.

2. Why do I say these things ? That ye may know, that *nothing* is formidable to you when attentive : nor, if ye be negligent, any thing such as you will.

3. I would *not* pay even an obolus to *any* person.

4. Ye see that ye profit *nothing*.

5. Thus there is *not one* wise person.

6. Verily, verily, I say unto thee, the cock shall not crow, until thou shalt have denied me thrice.

7. He does *not* then regard praise from such persons who do not even please themselves.

8. Never expect, having done *any* base thing, that you will escape notice ; for though you may escape others, you will be conscious to yourself.

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be unable* to bear them.

10. Let death and flight, and all things that appear terrible, be daily before your eyes ; but most of all, death ; and you will *never* think *any* thing mean, nor excessively desire *any* thing.

11. They who are most hos-

Τις ἐγεκα ούτος λεγω ;
'Ινα ειδω, ὅτι ουδεις ουτι
φυλασσω^{mī} συ ειμι φοβερος
ουτε, αν ολιγωρεω^a, τοιου-
τος οιος αν συ βουλομαι.

Ουκ αν αποδιδωμι^{b0}. ουδε
αν οβολος ουδεις.

Θεωρεω ὅτι ουκ αφελεω
ουδεις.

Ούτως ουκ ειμι σοφος
ουδε εις.

Αμην, αμην, λεγω συ,
ου μη αλεκτωρ φωνεω, ἑως
ὅς^c απαρνεομαι^{d5} εγω τρις.

Ου τοινυ ουδε ὁ παρα ὁ
τοιουτος επαινος εν λογος
τιθημι^e, δόγε ουδε αυτος^f
έαυτου^g αρεσκω.^m

Μηδεποτε, μηδεις αισ-
χρος ποιεω^h, ελπιξω λαν-
θανω^{a3f}. και γαρ αν ὁ αλ-
λος λανθανω^b, σεαυτου γε
συγειδεω.²³

Ως ὁραⁱ αυτος ου δυ-
ναμαι βασταξω^j ὁ δορυ, ὁ
αλλος διδωμι^k, και ουκ φο-
βεω^{mō}, μη ου δυναμαι^l φερω
αυτος.

Θανατος, και φυγη, και
πας ὁ δεινος φαινω^{mī}, προ
οφθαλμος ειμι συ κατα ἡ-
μερα^o μαλιστα δε πας ὁ
θανατος^p και ουδεις ουδε-
ποτε ταπεινος ευθυμεομαι^{r3},
ουτε αγαν επιθυμεω^s τις.^g

Ο εχθρος ειμι^h εν ὁ μυ-

tile in the play, having become friends, at last go out, and *no one* is killed by *any person*.

12. *Neither* then do you think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said, I will *not* leave thee, *nor* forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can ever be done by us.

15. *Dixerim ego equidem, nemini ullam esse institutionem ab illo qui non placeat.*

θος, φιλος γινομαι⁶ επι τελευτης, εξερχομαι, και αποθνησκω^a ουδεις ύπο ουδεις.^b

Μη ουν μηδε συ, μητε χαλεπος τις ὁ τοιουτος, ὃς μητε ὁ σωμα, μητε ὁ ψυχη εγω φυσις^d προσηκω, νομιζω ειμι.

Αφιλαργυρος ὁ τροπος^c αρκεω^p ὁ παρειμι^h. αυτος γαρ ἐσ, Ου μη συ ανημι, ουδε ου μη συ εγκαταλειπω.⁴
Ωστε θαρρεω^h λεγω^f εγω^a, ὁ κυριος εγω^d βοηθος, και ου φοβεω^p τις ποιεω εγω ανθρωπος.

Εύρισκω³ ὁ σαθρος ὁ εκεινος πραγμα αυτος ὁ πολεμος, αν επιχειρεω^g αν μεντοι καθημαι οικοι, λοιδορεω^m ακουω, και αιτιαω^m αλληλων^{ap1} ὁ λεγω^{hg}, ουδε ποτε ουδεις εγω ου μη γινομαι⁵ ὁ δει.

CHAP. XLIX.

The article is used to mark a distinction or emphasis. With the infinitive, it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With $\mu\varepsilon\nu$ and $\delta\varepsilon$, it signifies *partly*; and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*

Articulus sequente $\delta\varepsilon$, &c.

Utuntur autem Graeci, &c.

Infinitivus cum, &c. *Wetten.*

The infinitive with the neuter, &c.

The prepositive article, &c. *Bell.*

Articulus quando vocibus, &c. *Holmes.*

1. It is honourable even for an old man *to learn*.

2. Death is frequently more eligible *than life*.

3. It is better *to be dead*, than to live miserably.

4. *To those that are and that have been.*

5. These things, want of sleep and cares, have been the cause of *death* to me.

6. Two men went up to *the temple* to pray; *the one* a Pharisee, and *the other* a publican.

7. Having seen *the star*, and

Καλος και γηραισκω^h ο μανθανω.

Αιρετος ειμι πολλαχις, ο αποθυησκω^b ο ζωω.

Καλος ο μη ζωω ειμι, η ζωω αθλιως.

Ο νυν και ο προτερον.

Ούτος εγω ο αποθυησκω^b αιτια γινομαι^c, αγρυπνια και φροντις.

Ανθρωπος δυο αναβαινω^b, εις ο ιερον προσευχομαι^d, ο εις Φαρισαιος, και ο έτερος τελωνης.

Ειδω^b ο αστηρ, και ερχο-

come into *the house*, they found *the child*.

8. We spend *the time of action* in *making ourselves ready*.

9. *A sower* went out to *sow*; and as he *sowed*, some seeds fell by *the way side*, and *the birds* came, and eat them up.

10. Having made use of this *sentiment*, he has conquered, and possesses all things; *partly*, as one would possess, having taken them in war, and *partly*, having made them friends, and auxiliaries to himself.

11. There may be great excess in all the things, which we have mentioned; *on the one hand*, drawing us to *extravagance*; *on the other*, driving us to *baseness*.

12. He that hath my commandments, and keepeth them, he it is who loveth me; and he who loveth me, shall be beloved by my father.

13. Pay ye the things which are Cæsar's, to Cæsar, and the things which are God's, to God.

14. ¶ *Poverty*, and *meddling* about other people's affairs, follow *laziness*, and *indolence*.

15. *This word*, “man,” or “white,” does not denote the *time* when; but *this*, “he walks,”

μαΐς εἰς ὁ οικία, εύρισκω^b
ο παιδίου.

‘Ο δὲ πρασσω^f χρονος, εἰς
ο παρασκευαζω αναλισκω.

Εξερχομαι^b ο σπειρω οξειδω
σπειρω και εν ο σπειρω
αυτος, οση μεν πιπτω^b πα-
ρα ο οδος, και ερχομαι^b ο
πετεινου, και καταφαγω
αυτος.

Ούτος χραομαι^b ο γυνω-
μη^d, πας καταστρεφω^b, και
εχω^c ορπη μεν, ως αν αιρεω^bη
τις εχω^c πολεμος, ο δε, συμ-
μαχος^e, και φιλος^e ποιεω.⁵

Γινομαι⁶⁰ αν εν πας, οση^d
ειπον, αμετρια πολυς^c οτη^b
μεν, προς ο πολυτελης^e εξ-
αγω ο δε, προς ο ρυπαρος^e
συνωθεω.

‘Ο εχω ο εντολη εγω, και
τηρεω αυτος, εκεινος ειμι ο
αγαπω εγω ο δε αγαπω
εγω, αγαπω ύπο ο πατηρ
εγω.

Αποδιδωμι^b ο Καισαρ, ο
Καισαρ, και ο ο Θεος, ο
Θεος.

‘Οδ αργεω^f, και σχολαι-
ζω, έπομαι ονε απορεω, και
ο αλλοτριος πολυπραγμο-
νεω.

‘Ονε μεν, ανθρωπος, η,
λευκος^e, ου προσημαινω το
ποτε^c ονε δε, βαδιζω, η,

or, "he has walked," *the former* denotes the present time, *the latter*, the past.

16. Cæcilius, *the Roman author*, gives this proof that *Rome was* founded by the Grecians, *that it still retains* the original Grecian custom of sacrificing to *Hercules*.

βαδιζω, ὁνε μεν ὁ παρειμι^h
δεικνυμι^a, ὁ δε, ὁ παρερχο-
μαι.^{7h}

Καικιλιος, ὁ ὁ Ρωμαιος
συγγραφευς, ούτος τιθημι^m
τεκμηριον, ὁ Ελληνικοςⁿ ειμι^f
κτισμα ὁ Ρωμη, ὁνε παρα
αυτος^d ὁ πατριος θυσια
Ελληνικος ειμι ὁ Ηρα-
κλεης.

17. Horum minime est, qui prudentiam exercent, *vim inferre*; sed *illorum* est, *qui vires habent absque consilio, talia facere*.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, *partim* opere semetipsum demonstrans, qualis esset, *partim* colloquiis usus, scribam.

ELLIPSIS.

ΕΛΛΕΙΨΙΣ est defectus vocis, unius, duarum, vel plurium,
quæ ad integrum et justam structuram, requiruntur.

L. BOS.

CHAP. L.

NOMINUM, PARTICIPIORUM, ET PRONOMINUM.

1. Qui nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.
2. Qui quam vacuam reperit, plenam reddidit urbem nostram *bonorum*.
3. Sum *statua* Phanodici, filii Hermocratis Proconesii.
4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.
5. Postridie sublatis *anchoris* navigabamus.
6. Alexander autem ex Onchesto tollens *cursum*.
7. Moriens autem, ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.
8. Ex sereno et puro *aëre* ambiente sonuit vox.
9. Proposuit victoriæ *præmia* totis etiam ordinibus.
10. Qua de *causa* magis Trojani decem annis restiterunt.
11. Si quod est in hoc viro *crimen*, accusent eum.
12. Non invenientes *causam*, quomodo punirent eos.
13. *Plaustris* onerariis imposuit ligna.
14. De desertis *vitibus* putabat se adeo facile decerpaturum uvas.
15. Ea quæ ad Deum *pertinent*.
16. Dicunt *homines*.
17. Nam et tale quiddam de *mortuis* dicitur.
18. Omnibus *hominibus* notum est.
19. A *teneris* unguiculis.
20. Qui cum diceret cauponam eam magno *pretio* vendere.

CHAP. L.

1. ΌΣ ου γινωσκει την Εφεσιων πολιν νεωκορον ουσαν της μεγαλης θεας Αρτεμιδος, και του Διοπετους Act. 19.
2. Όσ εποιησε την πολιν ήμαν μεστην , εύρων επιχειλη. Aristoph. de Themistoc.
3. Φανοδικου ειμι του Ερμοκρατους του Προκονησιου. Inscript. Sig.
4. Τινες των Ασιαρχων, οντες αυτω φιλοι, επεμψαν προς αυτον . Act. 19.
5. Τη επιουση αραυτες επλεομεν. Act. 27.
6. Ό δε Αλεξανδρος εξ Ογχηστου αρας . Arrian.
7. Αποθυησκων δε, προς τους ἔταιρους ιδων, εφη, Μεγαν όρω μου του επιταφιου εσομενον. Plut. in Apoph. Alex.
8. Εξ ανεφελου και διαιθρου του περιεχοντος ηχησε φωνη. Plut. in Syllâ.
9. Προειπε νικητηρια και όλαις ταις ταξεσι. Xen. Cyr.
10. Ή και μαλλον οι Τρωες, τα δεκα ετη αυτειχον. Thucyd.
11. Ει τι εστιν εν τῷ ανδρὶ τούτῳ , κατηγορειτωσαν αυτου. Act. 25.
12. Μηδεν εύρισκοντες το πως κολασονται αυτους. Act. 4.
13. Ταις σκευοφοροις επεθηκε ξυλα. Äelian.
14. Ερημας ωεθ' ούτω ράδιως τρυγησειν. Aristoph.
15. Τα προς τον Θεον . Hebr. 2.
16. Φασιν η λεγουσιν .
17. Λεγεται γαρ τι περι των οιχομενων και τοιουτο Liban.
18. Εστιν παντι δηλον. Athen.
19. Εξ ουνχων. Prov.
20. Επει δ' εφατο πωλειν αυτην τον καπηλον πολλου. Äelian.

21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt aduersus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.
24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.

27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Nocte post precem transmutavit *vitam*, i.e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi censeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. Αστροξενοι vocantur, qui genere quidem convenient, in aliena vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* sumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tisamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcannis *literis* scripsit.

44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infers auribus nostris.

21. Τεθριππα μεν εποιησαν. Ælian.
 22. Αυθις εκ νεης επ' αλληλοισιν εστασιασαν. Herodot.
 23. Εξεληλασθαις της πολεως αιτιωμεγοι βια, προς του τοτε κατεχοντος κατα την Ιταλιαν ήγεμονος. Dion. Halicar.
 24. Και δουρα και βοειην. Anacr.
 25. Και επαραντες τον αρτεμονα τη πνεουση . Act. 27.
 26. Τουτο εστι το εργον του Θεου, ινα πιστευσητε εις , ον απεστειλεν εκεινος. Joan. 6.
 27. Οι δε την ταχιστην προσδραμοντες . Ælian.
 28. Πεμπτω δε ετει της Αριστοδημου . Pausan.
 29. Διοκλης εν τη τριτη της Επιδρομης φησι. Laert.
 30. Διαγειν εν ειρηνη. Ælian.
 31. Τη μετα την ευχην νυκτι μετηλλαξεν . Æschin.
 32. Ου προσεδεξαντο αυτον εις την πολιν, ουδ' επι το κοινον . Thucyd.
 33. Ει δε ποτ' εις γε μιαν βουλευσομεν. Hom.
 34. Σχοπειν αξιω κοινη και σε και εμε. Xenophon.
 Philip. 3.
 35. Ουχ ότι ηδη ελαθον , η ηδη τετελειωμα.
 36. Μετα τουτο ηνοιξεν Ιωβ το στομα αυτου, και κατηρασατο την ήμεραν αυτου. Job.
 37. Ως ασθενεστερω σκευει τω γυναικειω απονεμοντες τιμην. 1. Pet. 3.
 38. Αστοξενοι οι γνει μεν προσήκοντες, επι δε της αλλοδαπης γεγονοτες. Hesych.
 39. Έως ετι ευ φιλια εσμεν. Xen.
 40. Ουχ ἀπαντες την Ἑλληνων συνιασι. Luc.
 41. Γνωσεαι, ει και θεσπεσιη πολιν ουκ αλαπαξεις. Hom.
 42. Εδοξε τω δημω Τισαμενος ειπε. Andocides.
 43. Κινεας προς την βουλην των Ρωμαιων εγραψε δι' απορρητων . Ælian.
 44. Απο της πατεριδος, ωσπερ αφ' ιερας , ηρχετο τα σπερματα της ειρηνης απορριπτειν. Philo.
 45. Ξενιζοντα τινα εισφερεις εις τας ακοας ήμων. Act. 17.

46. Vacuos et nocturnos exercitum timores *terrores* panicos vocamus.
47. Si quis infidelium *ad convivium* vos vocaverit.
48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.
49. Effugisti *pænam*, Labes.
50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.
51. Secundum meam *opinionem*.
52. Pantherinam *pellem* humeris habens.
53. Verum in singulos annos decem millia *drachmarum*.
54. Levis armaturæ milites ut habebant *potestatem* celeritatis sequebantur.
55. Nequaquam puto *possibile* est magnum et juvenilem animum eos accipere, qui parva agunt.
56. Gloria Deo in altissimis *habitaculis*.
57. Jussit eos qui possent natare projicere *se* primos, et ad terram exire.
58. Regum sententiam immobilem *se* habere decet.
59. Armeniam et vicinas eidem *gentes* Lucullus debellavit.
60. Secundum patriæ *mores*.
61. *Singulis* diebus.
62. Didicit, ex *iis* quæ passus est, obedientiam.
63. Nondum erat spiritus sanctus *effusus* — quia Jesus nondum erat glorificatus.
64. Postquam et mihi dicendi *potestatem* fecistis.
65. Sæpe blandis *verbis* alloquitus est.
66. Et a foro *venientes*, nisi loti fuerint, non edunt.
67. Quot *annos* natus es ?
68. Qui citharam *tenet*.
69. Incolarum mansuetum et mite est *ingenium*.
70. Virtutem a juvenili *atrate* cole.
71. Vespere Sabbathi quæ lucescit in primam *diem* Sabbathi.
72. Cras certe veniam.

46. Τους κενους και νυκτερινους των στρατευματων φοβους πανικα κληγομεν. Polyæn.

47. Ει τις καλει ύμας των απιστων . . . 1 Cor. 10.

48. Ινα εκ πολλων προσωπων το εις ήμας χαρισμα δια πολλων ευχαριστηθη ύπερ ήμων. 2 Cor. 1.

49. Εκπεφευγας . . . α Λαβες. Aristoph.

50. Και παλιν εισηλθεν εις Καπερναουμ δι' ήμερων. Marc. 2.

51. Κατα την εμην . . .

52. Παρδαλεην αμοισιν εχων. Hom.

53. Αλλα μυριας κατα τον ενιαυτον. Lucian.

54. Οι δε ψιλοι ως ειχον ταχους, εφειποντο. Arrian.

55. Εστι δ' ουδεποτ' οιμαι μεγα και νεανικον φρονημα λαβειν μικρα πραττοντας. Dem.

56. Δοξα Θεω εν ύψιστοις . . .

57. Εκελευσε τους δυναμενους κολυμβαν, απορριψαντας πρωτους, επι την γην εξιεναι. Act. 26.

58. Πρεπει την των βασιλεων γνωμην αμετακινητως εχειν . . . Isocr.

59. Αργειαν και προσοικα ταυτης κατεπολεμησε Λουκουλλος. Julian.

60. Κατα τα πατρια . . . Thucyd.

61. Καθ' ήμεραν. Aelian.

62. Εμαθεν, αφ' ων επαθε, την ύπακοην. Heb. 5.

63. Ουπω ην πυευμα άγιον , οτι ο Ιησους ουδεπω εδοξασθη. Joan. 7.

64. Επειδη καμοι λογου μεταδεδωκατε . . . Heliodor.

65. Πολλα δε μειλιχιοισι προσηυδα. Hom.

66. Και απο αγορας , εαν μη βαπτιζωνται, ουκ εσθιουσιν. Marc. 7.

67. Ποσα γεγονας;

68. Ό την κιθαραν . . . Luci.

69. Το των οικητορων ήμερον και προφον εστιν . . . Aelian.

70. Αρετην εκ νεας ασκει . . .

71. Οψε σάββατων τη επιφωσκουση εις μιαν σαββατων.

Mat. 28.

72. Ες την ύστεραιαν μαλιστα ήξω. Lucian.

73. Multa quidem in terra, multa autem in *mari* humido.
74. Gubernator autem jam lucescente *sole* anchoras cum sustulisset.
75. Non ab optimo *animo*, (i. e. sine dolo,) ad rem publicam accedunt.
76. Aliusque alii *sacra* fecit immortalium deorum.
77. In severarum Dearum *templum*.
78. Qui mollia *vestimenta* gestant.
79. Nunc vero me victam malis navigare submisso *malo* oportet.
80. In presenti *tempore*.
81. Interea.
82. Cum producunt arbores *fructum*, scitis quod jam prope est aestas.
83. Et ait illi Petrus, Ænea, sanat te Jesus Christus, surge et sterne tibi *lectum*.
84. Dicit ei Jesus, Quid mihi et tibi *commune negotium est?*
85. Si me hicce ex tuo *sinu* vi abripiet.
86. Alexander philosophus visus est sibi morti *adjudicatus*.
87. Equitatum et jumenta.
88. Neque enim *guttulam* in Thebanam undam evomuit Bacchus.
89. Et ut paucis *verbis* dicam.
90. Bene etiam stataria *pugna* certare edoctus.

91. Et frumenti addere *medimnorum* decem millia.
92. In hac *parte*, et in illa *parte*.
93. Æqualem mecum regni *partem* tene.
94. Exteriorem poculi *partem*.
95. Non in opportuna *parte* est fixa sagitta.
96. Primas *partes* ei dederunt.
97. Cœcas et inermes manibus destitutas has corporis *partes*.
98. Qui habitant ad hasce Tauri *partes*.
99. Ars autem necessitate longa *mensura* imbecillior est.
100. Sexto die *mensis* ineuntis.

73. Πολλα μεν εν γῇ, πολλα δὲ εφ' ὑγρᾳ . Aristoph.
 74. Ο δε κυβερνητης αρτι διαφωσκοντος , αρας
 τας αγκυρας. Polyb.
 75. Ουκ απο του βελτιστου προς τα κοινα προσ-
 ερχονται. Plat.
 76. Αλλος δ' αλλω ερεξε θεων αιειγενεταων. Hom.
 77. Εις το των σεμνων θεων . Aristoph.
 78. Οι τα μαλακα φορουντες. Mattn. 11.
 79. Νυν δ' εν κακοις μοι πλειν ύφειμενη δοκει. Sophoc.
 80. Εν τω παρουτι . Thucyd.
 81. Εν μεσω . Aeschyl.
 82. Όταν προβαλωσιν ηδη τα δενδρα , γινωσκετε
 ότι ηδη εγγυς το θερος εστι. Luc. 21.
 83. Και ειπεν αυτω ὁ Πετρος, Αινεα, ιαται σε Ιησους ὁ
 Χριστος, αναστηθι και στρωσον σεαυτω . Act. 9.
 84. Λεγει αυτη ὁ Ιησους, Τι εμοι και σοι ;
 Joan. 2.
 85. Ει μ' ούτος εκ των σων απαξεται βια. Sophoc.
 86. Αλεξανδρος ὁ φιλοσοφος εδοξε την επι θανατω
 κατακεκρισθαι. Artem.
 87. Την τε ίππον και τα σκευοφορα . Dio. Cass.
 88. Ου γαρ μικραν εις Θηβαιων ύδωρ επτυσευ ὁ Διο-
 νυσος. Dion.
 89. Και συνελοντι φαγαι . Constant.
 90. Ευ δε και εν σταδιῃ δεδαχημενος αντιφερεσθαι.
 Apollon.
 91. Και σιτου προσθειναι μυριαδα . Polyb.
 92. Τη μεν , τη δε .
 93. Ισον εμοι βασιλευε . Hom.
 94. Το εξωθεν του ποτηριου . Luc. 11.
 95. Ουκ εν καιριῳ οξυ παγη βελος. Hom.
 96. Τα πρωτα εδωκαν αυτω. Aelian.
 97. Τα τυφλα του σωματος και αοπλα και αχειρα ταυτα . Xen.
 98. Τους επι ταδε του Ταιρου κατοικουντας . Polyb.
 99. Τεχνη δ' αναγκης ασθενεστερα μακρω . Aeschyl.
 100. Έκτη ισταμενου .

101. Veturius dimidiā partem exercitus adducens.
102. Non enim magnitudine tantum, verum etiam numero virtutum longe inferior est Lysias.
103. Numquid in ea veste initiatuſ es magnis mysteriis.
104. Rogavit ipsum, ut a terra paululum promoveret navim.
105. Videmur ad Bacchi urbem appulisse navim.
106. Quanam re violavi leges? quid mali patravi?
107. Advertere mentem ad ea quæ dicebantur.
108. Ego vero putabam, me compendiosam hanc exco-
gitasse viam.
109. Et progressus via Babylonem ducente.
110. Hac via etiam haec dicebantur.
111. Qui in Asia aedes habent.
112. Est illis forum, ubi et regiae et aliæ magistratum
aedes sunt exstructæ.
113. Vocant autem me Jocastam; hoc enim nomen pater
imposuit.
114. Gratia vobis et pax a Jesu Christo, qui est testis
fidelis.
115. Quumque intentos haberent oculos in cœlum.
116. Edentes et bibentes, ea, quæ ab ipsis apponuntur.
117. Hieme jam instantे, regressi sunt.
118. Celeberrimus Alexander.
119. Mare saxis occultis plenum.
120. A Judæis quinquies quadragenias plagas una minus
accepi.
121. Tum sagittas in exercitum Græcorum mittit.
122. Secundo flatu navigare.
123. Cui cum similem pendas pœnam, laudem habebis.
124. Incipientes in parvis bibunt poculis.
125. In duos pedes erectum.
126. Vultum ipsius severum et tristem timeo.
127. Est autem in Hierosolymis, ad portam pecuariam,
piscina.

101. Ουετουριος την ἡμισειαν της στρατιας ἐποχυο-
μενος. Dion. Hal.
102. Ου γαρ μεγεθει των αρετων, αλλα και τω πλη-
θει πολυ λειπομενος ὁ Λυσιας. Longin.
103. Μων ουν εμυθης δητ' εν αυτω εις τα μεγαλα Aristoph.
104. Πρωτησεν αυτου, απο της γης επαναγαγειν ολιγον . Luc. 5. Κακούλησον εποιειν αι
105. Βρομιου πολιν επικαμεν εισβαλειν . Eurip.
106. Πη παρεβην ; τι δε ερεξα; Pythag.
107. Προσεχειν τοις λαλουμενοις. Act. 16.
108. Και μην συντομον τιγα ταυτην ωμην επινενοηκεναι εγωγε. Lucian.
109. Προσιων και την επι Βαβυλωνος. Xen.
110. Ταυτη και ταυτα ελεγετο. Plat.
111. Τους κατα την Ασιαν εχοντας. Xen.
112. Εστιν αυτοις αγορα, ενθα τα τε βασιλεια και τα αλλα αρχεια πεποιηται. Xen.
113. Καλουσι δε Ιοκαστην με τουτο γαρ πατησ εθετο. Eurip.
114. Χαρις ύμιν και ειρηνη απο Ιησου Χριστου, ο μαρτυς δε πιστος. Apocal.
115. Και ώς ατενιζοντες ησαν εις τον ουρανον. Act. 1.
116. Εσθιοντες και πινοντες τα παρ' αυτων . Luc.
117. Χειμωνος ηδη , ανεχωρησαν. Thucyd.
118. Ό πανυ Αλεξανδρος.
119. Πελαγος ύφαλων γεμον. Chrysost.
120. Τυπο Ιουδαιων πεντακις τεσσαρακοντα παρα μιαν ελαθον. 2 Cor.
121. Τοτε τους ιους αφιησιν εις το Ελληνικον . M. Tyr.
122. Εξ ουριας πλειν.
123. Τω συ την δύμοιην αποδιδους , επαινον ἔξεις. Her.
124. Αρχομενοι μεν εν μικροις πινουσι . Laert.
125. Επι τους δυο επανισταμενον ορθον. Lucian.
126. Δεδια το σκυθρωπον αυτου και κατηφες . Luc.
127. Εστι δε εν τοις Ιεροσολυμοις, επι τη προβατικη κολυμβηθεα. Joan.

128. Paucis *verbis* scripsi.
 129. Dicito, sed nec longam *orationem*, nec cum
procœmis.
 130. *Considerandum est*, an satius sit affirmare.
 131. Plangent super eum *pectora* omnes nationes terræ.
 132. Anaxagoras in *scripto* de regno.
 133. Norunt enim, quibus *conditionibus* ipsos ducat
Cyaxares.
 134. Dans autem ipsi equites et nudos *milites*.
 135. Quando tu excipiebas amicos in natalitiis *conviviis*.
 136. Ex æqua *societate* communes expeditiones faciebant.
 137. Solve *funes* quibus alligatur navis in littore.
 138. Amictus sindone super nudo *corpore*.
 139. Ex æquo *imperio* imperavi patriæ.
 140. Qua pedum *celeritate* possunt, aufugiunt.
 141. In *arte* equitandi mire superbiebat.
 142. Mortua fuisses, si dignas luisses *pœnas*.
 143. Interficient ex vobis *aliquos*.
 144. Non convenit *tali* viro mentiri, qualis est Socrates.
 145. Magno *fœnore* ab aliis accipiunt.
 146. Jacebat graviter gemens in *loco* puro.
 147. Domus in commodo urbis *loco* ædificata.
 148. Bibunt *tantum* quantum rapere licet.
 149. Ego vero existimo orationem hancce non expedire
civitati, et præter *hoc* minime justam esse.
 150. Nunc quidem ad *mensam* hospitale te invitamus.
 151. Cani *capilli* caput coronant.
 152. Ne accipient hi judiciale *tribolum*.
 153. Ipse dixit, se dudum hoc desiderare, et studere
omni modo.
 154. Propino tibi, *in salutem* ducis Herculis
 155. Lotus oceani *aqua*.
 156. Quam profundum dormivisti *somnum*.
 157. Per *vnam* suspicionem nobis ipsis fingebamus
timores.

128. Δι' ολιγων εγραψα. 1 Pet.
129. Λεγε, μη μακραγ μεντοι , μηδε μετα προσιμων. Lucian.
130. , μη ποτ' ουν κρειττον η λεγειν. Dion. Hal.
131. Κοψονται επ' αυτον πασαι αι φυλαι της γης. Apocal.
132. Αναξαγορας εν τω περι βασιλειας. Aelian.
133. Ισασι γαρ, εφ' οις αυτους Κυαξαρης αγεται. Xen.
134. Δους δε αυτω ιππεας τε και ψιλους . Arrian.
135. 'Οτε ειστιας συ τους φιλους εν τοις γενεθλιοις . Xen.
136. Απο της ισης κοινας στρατειας εποιηντο. Thucyd.
137. Λιε τα απογεια . Lucian.
138. Περιβεβλημενος σινδονα επι γυμνου . Marc.
139. ηρξα επισης πατριδος. Lucian.
140. 'Ηι ποδων εχουσιγ, αποδιδρασκουσι. Aelian.
141. Επι τη ιππεια μεγα εφρονει. Aristoph.
142. Απεθανεις, ει της αξιας ετυγχανεις . Aristoph.
143. Θανατωσουσιν εξ ύμων . Lucas.
144. Ουκ εστιν αγδρι οιων Σωκρατει ψευδεσθαι .
145. Λαμβανουσιν επι πολλω παρ' έτερων. Plut.
146. Κειτο βαρυστεναχων εν καθαρῳ . Hom.
147. Οικια εν καλω της πολεως οικοδομηθεισα. Lucian.
148. Πινουσι οσον εστιν άρπασαι. Aelian.
149. Εγω δε ήγουμαι τον λογον τονδε ασυμφορον τη πολει, προς δε και ου δικαιον. Demost.
150. Νυν μεν επι ξενια σε καλουμεν. Lucian.
151. Πολιαι καραν στεφουσι. Anacr.
152. Μη λαμβανετωσαν ούτοι το δικαστικον . Luc.
153. Αυτος εφη, παλαι τουτο επιθυμειν, και σπευδειν εκ παυτος . Lucian.
154. Προπινω σοι, 'Ηρακλεους αρχηγετου. Lucian.
155. Λελουμενος ακεανοια . Hom.
156. 'Ως βαθυν εκοιμηθης . Lucian.
157. Δια κενης ανεπλαττομεν ήμιν φοβους. Dion. Hal.

158. Via, quæ dicit ad salutem.
 159. Cœperunt una voce omnes excusare.
 160. Ad utramque partem fluvii.
 161. Dextra manu Dei exaltatus.
 162. Una manu aquam, altera ignem ferebat.
 163. Zenothemis utraque manu, altera naso, altera oculo
 prehenso.
 164. Duplicem marmoream lœnam.
 165. Populus, in omni re, jam facilis ipsis evaserat.
 166. Res bene se habet.
 167. Filios divites hortantur parentes, ut servent sua bona.
 168. Messenii victoriam brevi tempore Lacedæmoniis
 dederunt.
 169. Pro mortuis erogare etiam volo pecuniis.
 170. Pro viribus date eleemosynam.
 171. Ex quo tempore.
 172. Paululum et non videbitis me.
 173. Famam hanc jam olim accepimus.
 174. Nisi imperium brevi dissolutum fuisset.
 175. Sufficiet ipsis interim vel hoc supplicium.
 176. In omni montana regione divulgabantur cuncta.
 177. Hic non consenserat consilio illorum.
 178. Acceptam cladem ingenua anima non retulit.
 179. Pater noster qui es in cœlis.
 180. Qui in foro merces permutant.
 181. Ex quo tempore patres sopiti sunt.

VERBORUM.

182. Desiderium me tenet audiendi quid dicturus sis.
 183. Hoc Cinyras nymphis sacravit rete.
 184. Vendidit quemcunque cepit abducendum trans mare
 indomitum.
 185. Et a foro venientes, nisi laventur, non edunt.

158. Ή ὁδος, ἡ προς σωτηριαν .
159. Ηρέαντο απο μιας παραιτεσθαι παντες. Luc.
160. Παρ' ἑκατερα του ποταμου. Elian.
161. Τη δεξιᾳ του Θεου ύψωθεις. Act.
162. Τη μεν ὕδωρ εφορει, τη δε ἑτερᾳ το πυρ.
163. Ζηνοθεμις αμφοτεραις τη μεν της ρινος, τη δε του οφθαλμου, επειλημμενος. Lucian.
164. Διπλακα μαρμαρενυ . Hom.
165. Ό δημος, εις πασαν , ηδη τιθασσος αυτοις εγεγονει. Plut.
166. καλως εχει .
167. Τοις παισι τοις πλουσιοις οι πατερες φυλλαττειν παραιγουσιν. Plut.
168. Οι Μεσγηιοι την γικην ου δια μακρου . Λακεδαιμονιοις εδωκαν. Polyæn.
169. Μελλω γε και εκτινειν ύπερ γεκρων. Lucian.
170. Τα εγοντα δοτε ελεημοσυνην. Lucas.
171. Εξ ού . Hom.
172. Μικρον και ου θεωρειτε με. Joan.
173. Την φημην εκ πολλου παρειληφαμεν. Isocr.
174. Ει μη ή αρχη δια ταχεων κατελυθη. Plat.
175. Ίκανη εν τοσουτῳ και αυτη τιμωρια εσται αυτοις. Lucian.
176. Εν όλῃ τη ορεινῃ διελαλειτό παντα. Lucas.
177. Ούτος ουκ ην συγκατατεθειμενος τη βουλη αυτων. Lucas.
178. Την ἡτταν απ' ευθειας ουκ εφρασεν. Plut.
179. Πατερ ήμων, ὁ εν τοις ουρανοις. Matt.
180. Οι εν τη αγορᾳ μεταβαλλομενοι . Xen.
181. Αφ' ής οι πατερες ἐκοιμηθησαν. 2 Pet.
182. Ποθος πανυ με, ὁ, τι φωνεις εχει. Aristoph.
183. Ταις νυμφαις Κινυρης τοδε δικτυον. Epigr.
184. Περγασχ' ὃν τιν' ἐλεσκε περην ἀλος ατρυγετοιο. Hom.
185. Και απο αγορας , εαν μη βαπτισωνται, ουκ εσθιουσι. Marc.

186. Propitiè sit tibi, Domine, non erit tibi hoc.
 187. Amen, amen, dico vobis, *moriar* si dabitur huic generationi signum.
 188. Mihi videris non his attendere, et hæc *facis* cum sis sapiens.
 189. Necessitas consilii *urget* me et te.
 190. *Vide* ne facias.
 191. Si vero *velint* et ipsi.
 192. Alia eventura erant, aliæ jam præsentia erant.
 193. Judicavit mori *oportere* virum.
 194. Per Jovem *rogo* ut una mecum sis.
 195. *Da*, O Jupiter, ne prius sol occidat, et tenebræ idveniant.
 196. Dona etiam adferentes, quanta quisque *poterat*.
 197. Mirum *est*, quantum præstant.
 198. *Veni* huc in terram, quamcunque ostendero tibi.
 199. Alexander Aristoteli salutem *apprecatur*.
 200. Ab avo meo *accepi* moris esse candidi.
 201. Nunc vero istos *dicam*, quotquot Pelasgicum Argos abitabant.
 202. Si quidem dabunt præmium magnanimi Achivi,
zinam.
 203. Quid non ego tibi, quid non tu *præstitisti* mihi?
 204. At ille *inquit*, majus est.
 205. *Vereor* ne quis mihi Danaorum succenseat.
 206. Si vero *non credis*, age, tibi jam capite annuam.

PRÆPOSITIONUM.

207. Non darem triobolum *pro* Diis.
 208. Eunt *per* campum.
 209. Multos *per* labores in meas venit manus.
 210. *Propter* ea me aspiciebas.
 211. *Propter* quid me tentatis?
 212. Sequemur *in* tuam gratiam.
 213. Expectans *in* venientem diem.
 214. Lupum *ex* auribus teneo.
 215. Hic Pelopa genuit, *ex* hoc autem Atreus natus.

186. Ἰλεως σοι Κυριε, οὐ μη εσται σοι τούτο. Matt.
187. Αμην, αμην, λεγω ὑμιν, ει δοθησεται τη γενεα ταυτη σημειου. Marc.
188. Μοι δοκεις ου προσεχειν τον νουν τουτοις, και ταυτα σοφος αγ. Plato.
189. Χρεω βουλης εμε και σε. Hom.
190. Οπως μη ποιησης.
191. Ει δε και αυτοι . Hom.
192. Τα μεν εμελλεν , τα δ' ηδη παρην. Demost.
193. Εκρινεν αποθανειν τον ανδρα.
194. Πρεσ του Διος όπως παρεσει μοι. Aristoph.
195. Ζευ— μη πριν επ' ηελιου δυναι, και επι κνεφας ελθειν. Hom.
196. Δωρα τε, ώς ἔκαστοι φεροντες. Arrian.
197. Διαφερουσι θαυμαστον ὅσον. Aristot.
198. Δευρο εις γην, ήν αν σοι δειξω. Act.
199. Αλεξανδρος Αριστοτελει χαιρειν .
200. Παρα του παππου το καλογθες . M. Anton.
201. Νυν δ' αυτους , όσσοι το Πελασγικον Αργος εναιον. Hom.
202. Ει μεν δωσουσι γερας μεγαθυμοι Αχαιοι, Hom.
203. Τι δ' ουκ εγω σε , τι δ' ουκ εμε συ ;
- Polyb.
204. Ο δε , αλλα μειζον εστι. Herian.
205. Μη τις μοι Δαναων νεμεσησεται. Hom.
206. Ει δ' αγε, τοι κεφαλη κατανευσομαι. Hom.
207. Ουκ αν δοιην των Θεων τριωβολον. Aristoph.
208. Ερχονται πεδιοιο. Hom.
209. Πολλων μοχθων ηλθε χειρας εις εμας. Eurip.
210. Ταυτ' αρα και ενεωρας μοι. Xen.
211. Τι με πειραζετε; Marc.
212. Εψομεθα την σην χαριν. Aristoph.
213. Την εισιουσαν ήμεραν μενουσα. Eurip.
214. Λυκον των ωτων κρατω.
215. Ούτος φυτευει Πελοπα, τουδ' Ατρευς εφυ. Eurip.

216. Cum *in* Sunium sacrum pervenimus.
 217. Dein *in* Marathone cum essemus.
 218. Dividamus igitur eam *in* duas partes.
 219. Ut tingat extremam digiti partem *in* aquam.
 220. Unde *ad* hanc Siciliam navi advectus advenis?
 221. Æneas primus jaculum misit *in* Idomeum.
 222. Egressum parat, *secundum* meam sententiam.
 223. *Quoad* omne verbum otiosum, de ipso reddituri sunt homines rationem.
 224. *De* re aliquid audivit.
 225. Dic mihi *de* patre et filio quem reliqui.
 226. Discesserunt *cum* exercitu.
 227. Ne autem illinc effugerent, speculatores statu-
 ebas.

CONJUNCTIONUM ET ADVERBIORUM.

228. Nemo unquam invenire posset.
 229. *Si* tanquam servus vocatus es.
 230. Fidelis est Deus, qui vocavit nos, qui etiam *bene* faciet
 231. Vis *ut* me convertam ad alias aliquas vias?
 232. *Major* erit in cœlo lætitia, ob unum sontem, qui redeat ad frugem, quam ob nonaginta novem insontes.
 233. Descendit hic domum suam justificatus, *magis* quam ille.
 234. Volo ego populum salvum esse, *potius* quam perire.
 235. Vide *ut* facias omnia ad formam monstratam tibi.
 236. *Sic* corruptos fuisse oculos, ut cæcutiret.
 237. Ut in cœlo, *sic* etiam super terram.

PLURIUM VOCUM.

238. Si quis judicum non aliud *quam* *jus* respicit.
 239. *Per* legatos in Peloponnesum missos egit, ut aliquod auxilium mitteretur.
 240. Ire *per* viam *ducentem* ad mortem.
 241. Et cum paucis multas omnino myriades superavit *non solum*, sed et imperium fecit majus.

216. Ότε Σουνιον ἵρου αφικομεθα. Hom.
 217. Ειτα Μαραθωνι μεν ὅτ' ημεν. Aristoph.
 218. Διελωμεν τοινυν αυτην δυο μερη. Plat.
 219. Ίνα βαψη το αχρον του δακτυλου ὑδατος. Lucas.
 220. Ποθεν Σικελιαν την δε ναυστολων παρει; Eurip.
 221. Αινειας δε πρωτος ακοντισεν Ιδομενηος. Hom.
 222. Εξιεγαι, γνωμην εμην, μελλει. Aristoph.
 223. Παν ρήμα αργον, αποδωσουσι περι αυτου λαγον. Matth.
 224. Του πραγματος ακυκοεν τι. Aristoph.
 225. Ειπε δε μοι πατρος τε και σιεος ὃν κατελειπον. Hom.
 226. Απεχωρησαν τω στρατω. Thucyd.
 227. Του δε μηδε εντευθεν διαφευγειν, σκοπους καθιστης. Xen.

 228. Ουδεις ποτε εύροι . . . Demosth.
 229. Δουλος εκληθης. 1 Cor.
 230. Πιστος ο Θεος, ο καλων ἡμας, οις και ποιησει.
 1 Thes.
 231. Βουλει τραπωμαι δηθ' ὁδους αλλας τινας; Eurip.
 232. Χαρα εσται εν τω ουρανω, επι ένι άμαρτωλω μετανοουντι, η επι ευνενηκοντα εγνεα δικαιοις. Lucas.
 233. Κατεβη ούτος δεδικαιωμενος εις τον οικον αυτου, η εκεινος. Lucas.
 234. Βουλομ' εγω λαον σοον εμμεναι η απολεσθαι. Hom.
 235. Όρα ποιησης παντα κατα τον τυπον του δειχθεντα σοι. Heb.
 236. Διαφθαρηναι τας οψεις, ως αμυδρον βλεπειν. Aelian.
 237. Ως εν ουρανω, και επι της γης. Matth.

 238. Των κριτων ει μη τις ἔτερωσε βλεπει. Aristot.
 239. Εσ τε την Πελοποννησον επρασσεν ὄπη οφελεια τις γεγονεται. Thucyd.
 240. Ιεναι την επι θανατου . . .
 241. Και συν ολιγοις παμπολλους μυριαδας κατηγωνισατο, αλλα και την αρχην μειζω εποιησε. Aelian.

242. Salutate *fratres* qui sunt ex *domesticis* Aristobuli.
243. Si quis alias *habere possit*, pro annorum conditione,
nigrum capillum habes.
244. Jussit eos duci *ad mortem*.
245. *Nonne stultum est*, quod miser ego domo huc ad-
venerim nudo capite ?
246. Si ego satis doceo vos, quales erga vos invicem esse
oporteat, *bene se res habet*; sin vero minus —
247. Quomodo enim tibi dabunt præmium magnanimi
Achivi? nam *inique postulas*.
248. *Non solum* castra posuit in solitudine circa platanum;
sed et pretiosum ex ea ornatum suspendit.
249. *Pars Asiae* quæ ad orientem *versa est*.
250. Videtis enim hoc omnes, præmium quod mihi *fuit*
transfertur aliâ viâ.
251. Amicitiae *pocula* plena propino, *vino* pari, pari *aqua*
temperata.
252. Menelae, tibi hæc dico, et faciam *insuper*.
253. Si enim *festis Bacchi diebus* tragœdos spectâassetis.
254. *Propter* quid rides, o Diogenes? Diog. Quid enim
aliud *facerem* quam *ridere*, quando meminerim qualia fecit
Græcia?

CHAP. LI.

OF THE ANCIENT EGYPTIANS.

1. THOSE Egyptians who live in the cultivated parts of the country, are, of all whom I have seen, the most ingenious, being attentive to the improvement of the memory, beyond the rest of mankind. To give some idea of their mode of life; for three days successively in every month they use purges, vomits, and clysters; this they do out of attention to their health,

242. Ασπασασθε τους εκ των Αριστοβουλου
Rom.
243. Ει τις αλλος , εχεις, προς ετος, μελαιναν
την τριχα. Theoph.
244. Εκελευσεν αυτους απαχθηναι . Act.
245. Το δε μη κυνηγ οικοθεν ελθειν εμε
τον κακοδαιμον' εχοντα; Aristoph.
246. Ει εγω ικανως διδασκω υμας, οιους χρη προς αλληλους
ειναι; ει δε μη — Xen.
247. Πως γαρ τοι δωσουσι γερας μεγαθυμοι Αχαιοι; Hom.
248. Εχρησατο σταθμω τη ερημια τη περι την
πλατανον αλλα και εξηψεν αυτης κοσμου πολυτελη. Elian.
249. Της Ασιας ή προς τας ανατολας.
250. Λευσσετε γαρ τογε παντες ο μοι γερας
οιχεται αλλη . Hom.
251. Τη φιλοτησια εγω μεστας προπινω, ισον ισω
κεκραμενας. Athen.
252. Μενελαε, σοι δε ταδε λεγω, δρασω δε προς .
Hom.
253. Ει γαρ εν Διονυσου τραγωδους
εθεασασθε. Demosth.
254. Τι γελας, ω Διογενες; Διογ. Τι γαρ
αλλο η , ότε ανεμυησθην οια εποιει ή Ελλας; Lucian.

CHAP. LI.

IONIC GREEK TO BE RENDERED INTO ATTIC.

1. ΑΥΤΩΝ δε δη Αιγυπτιων οι μεν περι την σπειρομεγην Αι-
γυπτον οικεουσι, μηνην αινθρωπων παντων επαισχεούτες μαλισ-
τα, λογιωτατοι εισι μακρω των εγω εσ διαπειραν απικομην.
Τροπω δε ζοης τοιωδε διαχρεωνται συρμαϊζουσι τρεις ήμερας
επεξης μηνος έκαστου, εμετοισι θηρωμενοι την ύγιεινη και κλυσ-
μασι, νομιζοντες απο των τρεφοντων σιτιων πασας τας ναυσονς

being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of cyllestis; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body; it is in size sometimes of one, but never of more than two cubits, and as it is shown to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure: after death you yourself will resemble it; drink then, and be happy."—Such are the customs they observe at entertainments.

3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus, and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the Linus of the Greeks; it is of the remotest antiquity among them, and they call it Maneros. They have a tradition that Maneros was the only son of their first monarch; and that, having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and, in earlier times, their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age: if a young person meet his senior, he instantly turns aside to

τοισι ανθρωποισι γινεσθαι. Εισι μεν γαρ και αλλως Αιγυπτιοι μετα Λιβυας ύγιηςεστατοι παντων ανθρωπων, των ώρεων (εμοι δοκειν) είνεχεν, ὅτι ου μεταλλασσουσι αἱ ὥραι· εν γαρ τησι μεταβολῃσι τοισι ανθρωποισι αἱ νουσοι μαλιστα γινονται, των τε αλλων παντων, και δη και των ώρεων μαλιστα. Αρτοφαγουσι δε εκ των ολυρεων ποιευντες αρτους, τους εκεινοι κυλληστις ονομαζουσι· οινω δε εκ κριθεων πεποιημενω διαχρεωνται· ου γαρ σφι εισι εν τη χωρῃ αμπελοι· ιχθυων δε τους μεν, προς ἡλιον αυγηναντες, ωμους σιτεονται, τους δε εξ ἀλμης τεταριχευμενους· ορνιθων δε τους τε ορτυγας, και τας νηστας, και τα σμικρα των οργιθιων ωμα σιτεονται, προταριχευσαντες· τα δε αλλα ὅσα η ορνιθων η ιχθυων εστι σφι εχομενα, χωρις η ὄκοσοι σφι ιροι αποδεδεχαται, τους λοιπους οπτους και ἐφθους σιτεονται.

2. Εν δε τησι συνουσιησι, τοισι ευδαιμοσι αυτεων, επεαι απο δειπνου γενωνται, περιφερει ανηρ νεκρον εν σορῷ ξυλινον πεποιημενον, μεμιμημενον εις τα μαλιστα, και γραφη και εγγω· μεγαθος ὅσον τε παντη πηχυαιον, η διπηχυν· δεικνυς δε ἔκαστω των συμποτεων, λεγει, Εσ τουτον ὁρεων, πινε τε και τερπευ· εσεαι γαρ αποθανων τοιουτος. Ταυτα μεν παρα τα συμποσια ποιευσι.

3. Πατριοισι δε χρεωμενοι νομοισι, αλλων ουδενα επικτεωνται. Τοισι αλλα τε επαξια εστι νομιμα, και δη και αεισμα ἐν εστι, Λινος, ὁσπερ εν τε Φοινικη αοιδιμος εστι, και εν Κυπρῳ, και αλλῃ· κατα μεντοι εθνεα ουνομα εχει· συμφερεται δε ώյτος ειναι του οι Ἑλληνες Λινον ονομαζοντες αειδουσι· ώστε πολλα μεν και αλλα αποθωμαζειν με των περι Αιγυπτου εοντων, εν δε δη και του Λινον ὄκοθεν ελαθον· φαινονται δε αει κοτε τουτον αειδοντες· εστι δε Αιγυπτιστι ὁ Λινος καλευμενος Μανερως. Εφασαν δε μιν Αιγυπτιοι του πρωτου βασιλευσαντος Αιγυπτου παιδα μουνογενεα γενεσθαι· αποθανοντα δ' αυτον αυωδου, θρηνοισι τουτοισι ὑπ' Αιγυπτιων τιμηθηναι· και αοιδην τε ταυτην πρωτην και μουνην σφισι γενεσθαι.

4. Συμφερονται δε και τοδε αλλο Αιγυπτιοι· Ἑλληνων μουνοισι Λακεδαιμονιοισι· οι νεωτεροι αυτεων τοισι πρεσβυτεροισι συντυχανοντες, εικουσι της ὁδου, και εκτραπονται· και επιουσι, εξ

make way for him ; if a senior enter an apartment, the youth always rise from their seats ; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call calasiris, is made of linen, and fringed at the bottom ; over this they throw a kind of shawl made of white wool ; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice ; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean ; whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity : they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death : this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circumstance occurs, they commit the particulars to writing, and mark the events which follow it : if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their deities. There are, in this country, oracles of Hercules, of Apollo, of Minerva, and Diana, of Mars, and of Jupiter ; but the oracle of Latona at Butos is held in greater estimation than any of the rest : the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised : one physician is confined to the study and management of one disease ; there are of course a great number who practise this art ; some attend to disorders of the eyes, others to those of the head ; some take care of the teeth, others are conversant with all the diseases of the bowels ; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning ; whenever a man of any importance dies, the females of his family,

έδρης ὑπανιστεαται· τοδε μεντοι αλλοισι· Ἐλληνων ουδαμοισι συμφερονται. Αντι του προσαγορευειν αλληλους εν τησι ὄδοισι, προσκυνεουσι κατιεντες μεχρι του γουνατος την χειρα.

5. Ενδεδυκασι δε κιθωνας λιγεους, περι τα σκελεα θυσαντους, ους καλεουσι καλαστρις· επι τουτοισι δε ειρινεα είματα λευκα επαναβληδον φορεουσι· ου μεν τοι εις γε τα ιδια εσφερεται ειρινεα, ουδε συγκαταθαπτεται σφι· ου γαρ θσιον· θμολογεουσι δε ταυτα τοισι Ορφικοισι καλεομενοισι και Πυθαγορειοισι· ουδε γαρ τουτων των οργιων μετεχοντα, θσιον εστι εν ειρινεοισι είμασι θαφθηναι· εστι δε περι αυτων ιδος λογος λεγομενος.

6. Και ταδε αλλα Αιγυπτιοισι εστι εξευρημενα· μεις τε και ήμερη ἔκαστη θεων ὅτευ εστι· και τη ἔκαστος ήμερη γενομενος, τεοισι εγκυρησει, και ὀκως τελευτησει, και ὀκοιος τις εσται και τουτοισι των Ἐλληνων οι εν ποιησει γενομενοι εχρησαντο· τερατα τε πλεω σφιν ανευρηται η τοισι αλλοισι ἀπασι ανθρωποισι. Γενομενου γαρ τερατος, φυλασσουσι γραφομενοι τω ποβαινον· και ην κοτε ὑστερον παραπληγιον τουτω γενηται, κατα τωϋτο νομιζουσι αποθησεσθαι.

7. Μαντικη δη αυτοισι ὥδε διακεεται· ανθρωπων μεν ουδεν προσκεεται η τεχνη, των δε θειου μετεξετεροισι. Και γαρ Ἡρακλεος μαντηιον αυτοις εστι, και Απολλωνος, και Αθηναιης, και Αρτεμιδος, και Αρεος, και Διος· και όγε μαλιστα εν τιμῃ αγονται παντων των μαντηιων, Λητους εν Βουτοι πολι εστι· ού μεντοι αιγε μαντηιαι σφι κατα τωϋτο έστασι, αλλα διαφοροι εισι.

8. Η δε ιητρικη κατα ταδε σφι δεδασται· μιης νουσου ἔκαστος ιητρος εστι, και ου πλεονων παντα δ' ιητρων εστι πλεω· οι μεν γαρ, οφθαλμων ιητροι κατεστεασι· οι δε, κεφαλης· οι δε, οδοντων· οι δε, των κατα νηδυν· οι δε, των αφανεων νουσων.

9. Θρηνοι δε και ταφαι σφεων, εισι αιδε· τοισι αν απογενηται εκ των οικηιων ανθρωπος, του τις και λογος γ, το θηλυ γε-

disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men, on their parts, do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrminians, and Myspæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon reduced; these, of all the Thracians, are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years, they choose one by lot, who is to be despatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this: three amongst them are appointed to hold in their hands three javelins, whilst others seize, by the feet and hands, the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another; giving him, whilst yet alive, their commands. The same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their god; and they seriously believe that there is no other deity.

νος παν το εκ των οικηίων τουτων κατ' αν επλασατο τήν κεφαλήν πηλῷ, η και το προσωπον· καπειτα εν τοισι οικηιοισι λιπουσαι τον νεκρον, αύται αγα την πολιν στροφωμεναι, τυπτονται επεζωσμεναι· και φαινουσαι τους μαζους· συν δε σφι αἱ προσηκουσαι πασαι. ἔτερωθεν δε οἱ ανδρες τυπτονται, επεζωσμενοι και ούτοι· επεαν δε ταυτα ποιησωσι ούτω εις την ταφιχεισιγ κομιζουσι.

10. Πριν δε απικεσθαι επι του Ιστρου, πρωτους αἰρεει Γετας τους αθανατιζοντας. Οι μεν γαρ δη τον Σαλμυδησσον εχοντες Θρηϊκες και ύπερ Απολλωνιης τε και Μεσαμβριης πολιος οικημενοι, καλευμενοι δε Κυρδιαναι, και Μυψαιοι, αμαχητι σφεας αυτους παρεδοσαν Δαρειω. Οι δε Γεται, προς αγγωμοσυνην τραπομενοι, αυτικα εδουλωθησαν, Θρηϊκων εουτες ανδρειοτατοι και δικαιοτατοι.

11. Αθανατιζουσι δε τονδε του τροπον· ουτε αποθυησκειν ἐωϋτους νομιζουσι, ιεναι τε τον απολλυμενον παρα Ζαμολξιν δαιμονα· οἱ δε αυτεων του αυτον τουτου νομιζουσι Γεβελεϊδιν. Δια πεντετηριδος δε τον παλῳ λαχοντα αιει σφεων αυτεων αποπεμπουσι αγγελον παρα του Ζαμολξιν, εντελλομενοι των αν ἔκαστοτε δεωνται. Πεμπουσι δε ώδε· οἱ μεν αυτεων ταχθεντες, ακοντια τρια εχουσι· αλλοι δε διαλαβοντες του αποπεμπομενου παρα του Ζαμολξιν τας χειρας και τους ποδας, ανακινησαντες αυτον μετεωρον, ρίπτεουσι εις τας λογχας. Ήν μεν δη αποθανη αναπαρεις, τοισιδε ίλεως ὁ θεος δοκεει ειναι· ην δε μη αποθανη αιτιωνται αυτον του αγγελου, φαμενοι μιν ανδρα κακου ειναι. Αιτιησαμενοι δε τουτον, αλλον αποπεμπουσι· εντελλονται δε ετι ζωντι· ούτοι οἱ αυτοι Θρηϊκες και προς βροντην τε και αστραπην τοξευοντες αγν προς του ουρανον, απειλεουσι τω θεω, ουδενα αλλον θεου νομιζοντες ειναι ει μη τον σφετερον.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos in the service of Pythagoras, son of Menesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place, where they were to remain in the perpetual enjoyment of every blessing. After saying this, and conducting himself accordingly, he constructed a subterranean edifice: when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth.—During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year, he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it; I am, however, very certain that Zamolxis must have lived many years before Pythagoras: whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.

12. Ὡς δε εγώ πυνθανομαι των τον Ἐλλησπόντου οικεον των Ἐλληνων και Ποντου, τον Ζαμολξιν τουτον εοντα ανθρωπον, δουλευσαι εν Σαμῳ δουλευσαι δε Πυθαγορῃ τῳ Μηνησαρχου εινθευτεν δε αυτον γενομενον ελευθερον, χρηματα κτησασθαι συχνα κτησαμενον δε, απελθειν εις την ἑωύτου ἀτε δε κακοβιων τε εοντων των Θρηϊκων και ὑπαφρογεστερων, τον Ζαμολξιν τουτον επισταμενον διαιταν τε Ιαδα, και ηθεα βαθυτερα η κατα Θρηϊκας (οια Ἐλλησι τε ὁμιλησαντα και Ἐλληνων ου τῳ ασθενεστατῳ σοφιστῃ Πυθαγορῃ) κατασκευασθαι ανδρεωνα, εις τον πανδοκευοντα των αστων τους πρωτους, και ευωχεοντα, αναδιδασκειν ως ουτε αυτος ουτε οι συμποται αυτου, ουτε οι εκ τουτεων αιει γινομενοις αποθανεονται, αλλ' ἡζουσι εις χωρον τουτον ίνα αει περιεοντες ἔζουσι τα παντα αγαθα· ειν ώ δε εποιεε τα καταλεχθεντα, και ελεγε ταυτα, ειν τουτῳ καταγαιον οικημα εποιεετο· ως δε οι παντελεως ειχε το οικημα, εκ μεν των Θρηϊκων ηφανισθη· καταβας δε κατω εις το καταγαιον οικημα, διαιτατο επ' ετεα τρια· οι δε μιν εποθεον τε και επενθεον ως τεθνεωτα· τεταρτῳ δε ετει εφανη τοισι Θρηϊξι, και ούτω πιθανα σφι εγενετο τα ελεγε ὁ Ζαμολξις. Ταυτα φασι μιν ποιησαι.

13. Εγω δε περι μεν τουτου και του καταγαιου οικηματος ουτε απιστεω, ουτε ων πιστεω τι λιην δοκεω δε πολλοισι ετεσι προτερον τον Ζαμολξιν τουτον γενεσθαι Πυθαγορεω· ειτε δε εγενετο τις Ζαμολξις ανθρωπος, ειτ' εστι δαιμων τις Γετησι ούτος επιχωριος, χαιρετω ούτοι μεν δη, τροπω τοιουτω χρεωμενοις, ως εχειρωθησαν ὑπ' Δαρειου και Περσεων, είποντο τῳ αλλῳ στρατῳ.

Herodotus.

THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,
 Is labour's mistress, and the nurse of arts ;
 Corroding cares the toiling wretch infest,
 And spoil the peaceful tenor of his breast :
 And if soft slumbers on his eye-lids creep,
 Some cursed care steals in, and murders sleep.

Two ancient fishers in a straw-thatch'd shed,
 (Leaves were their walls, and sea-weed was their bed,) Reclined their weary limbs : hard by were laid
 Baskets, and all their implements of trade,
 Rods, hooks, and lines, composed of stout horse-hairs,
 And nets of various sorts, and various snares,
 The seine, the cast-net, and the wicker maze,
 To waste the watery tribes a thousand ways :
 A crazy boat was drawn upon a plank :
 Mats were their pillow, wove of osier dank ;
 Skins, caps, and rugged coats, a covering made :
 This was their wealth, their labour, and their trade.
 No pot to boil, no watch-dog to defend ;
 Yet blest they lived, with penury their friend.
 None visited their shed, save every tide,
 The wanton waves that wash'd its tottering side.
 When half her course the moon's bright car had sped,
 Joint labour roused the tenants of the shed ;
 The dews of slumber from their eyes they clear'd,
 And thus their minds with pleasing parley cheer'd :—

A. I hold, my friend, that trite opinion wrong,
 That summer nights are short when days are long.
 Yes — I have seen a thousand dreams to-night,
 And yet no morn appears, nor morning light ;
 Sure on my mind some strange illusions play,
 And make short nights wear heavily away.

B. Fair summer seasons you unjustly blame,
 Their bounds are equal, and their pace the same ;

DORIC.

14. Α πενια, Διοφαντε, μονα τας τεχνας εγειρει·

Αυτα τω μοχθοι διδασκαλος· ουδε γαρ εύδειν

Ανδρασιν εργατιγαισι κακαι παρεχοντι μεριμναι.

Καν ολιγον νυκτος τις επιψαισης του ύπνου,

Αιφνιδιον θορυβευσιν εφισταμεναι μελεδωναι.

Ιχθυος αγρευτηρες όμως δυο κειντο γεροντες,

Στρωσαμενοι βρυον αυον ύπο πλεκταις καλυβαισι,

Κεκλιμενοι τοιχω τω φυλλινω· εγγυθι δ' αυτοιν

Κειτο τα ταιν χειροιν αθληματα, τοι καλαθισκοι,

Τοι καλαμοι, τωγκιστρα, τα φυκιοεντα τε ληδα,

Ορμειαι, κυρτοι, και εκ σχοινων λαθυρινθοι,

Μηρινθοι, κωας τε, γερων δ' επ' ερεισμασι λεμβος.

Νερθεν τας κεφαλας φορμος βραχυς, ειματα, πιλοι.

Ούτος ταις ἀλιευσιν ὁ πας πονος ούτος ὁ πλουτος.

Ουδεις δ' ου χυτραν ειχ', ου κυνα· παντα περιστα,

Παντ' εδοκει τηνας αγρας· πενια σφιν ἔταιρα.

Ουδεις δ' εν μεσσω γειτων, παντα δε παρ' αυτην

Θλιβομεναν καλυβαν τρυφερον προσεναχε θαλασσα.

Ουπω τον μεσατον δρομον ανυεν ἄρμα σελανας,

Τους δ' ἀλιεις ηγειρε φιλος πονος· εκ βλεφαρων δε

Τηνον απωσαμενοι σφετεραις φρεσιν ηρεθον ωδαν.

A. Ψευδονται φιλε παντες ὅσοι τας νυκτας εφασκον

Τω θερεος μινυθειν, ὅτε ταματα μακρα φερει Ζευς·

Ηδη μυρι' εσειδον ονειρατα, κουδεπω αως.

Μη λαθομην; τι το χρημα; χρονον δ' αι νυκτες εχοντι.

B. Ασφαλιων, μεμφη το καλον θερος· ου γαρ ο καιρος

Αστοματως παρεβα του έον δρομον· αλλα του ύπνου.

10

20

But cares, Asphalion, in a busy throng,
Break on your rest, and make the night seem long.

A. Say, hast thou genius to interpret right
My dream? I've had a jolly one to-night.
Thou shalt go halves, and more thou canst not wish;
We'll share the vision as we share our fish:
I know thee shrewd, expert of dreams to spell;
He's the best judge who can conjecture well.
We've leisure time, which can't be better spent,
By wretched carles in wave-wash'd cabin pent,
And lodg'd on leaves; yet why should we repine,
While living lights in Prytaneum shine?

B. To thy fast friend each circumstance recite,
And let me hear this vision of the night.

A. Last evening, weary with the toils of day,
Lull'd in the lap of rest secure I lay;
Full late we supp'd, and sparingly we ate;
No danger of a surfeit from our meat.
Methought I sat upon a shelfy steep,
And watch'd the fish that gambol'd in the deep;
Suspended by my rod, I gently shook
The bait fallacious, which a huge one took;
(Sleeping, we image what awake we wish;
Dogs dream of bones, and fishermen of fish.)
Bent was my rod, and from his gills the blood
With crimson stream distain'd the silver flood.
I stretch'd my arm out, lest the line should break;
The fish so vigorous, and my hook so weak!
Anxious I gazed; he struggled to be gone;
“ You're wounded—I'll be with you, friend, anon—
“ Still do you tease me?” for he plagued me sore;
At last, quite spent, I drew him safe on shore,
Then grasp'd him with my hand, for surer hold,
A noble prize, a fish of solid gold!
But fears suspicious in my bosom throng'd,
Lest to the god of ocean he belong'd;

Α φροντις κοπτοισα, μακραν ταν νυκτα ποιει τιν.

Α. Αρ' εμαθεις κρινειν ποκ' ευυπνια; χρηστα γαρ ειδον.

Ου σε θελω τωμω φαντασματος ημεν αμοιδον^{*}

30

'Ως και ταν αγραν, τωνειρατα παντα μεριζεν.

Ου γαρ νικαξη κατα τον νοσυ^ο ούτος αριστος

Εστιν ονειροχριτας, ο διδασκαλος εστι παρ' ω γους.

Αλλως και σχολη εστι^τ τι γαρ ποιειν αν εχοι τις

Κειμενος εν φυλλοις ποτι κυματι, μηδε καθευδων

Ασμενος εν ράμνω; το δε λυχνιον εν πρυτανειω.

Φαντι γαρ αιν αγραν τοδ^δ εχειν. **Β.** Λεγε μοι ποτε νυκτος

Οψιν, παντα τεω δε λεγων μηνυσον έταιρω.

Α. Δειλινον ώς κατεδαρθον εν εναλιοισι πογοισιν.

Ουκ ην μαν πολυσιτος^{(επει δειπνευντες εν ώρᾳ,}

40

Ει μεμνη, τας γαστρος εφειδόμεθ^β) ειδον εμαυτον

Εν πετρᾳ μεματα καθεξομενος δε δοκευον

Ιχθυας, εκ καλαμων δε πλανον κατεσειον εδωδαν.

Και τις των τραφερων ωρεξατο^ο και γαρ εν ύπνοις

Πασα κυων αστως μαντευεται^ο ιχθυα κηγων.

Χω μεν τωγκιστρω ποτεφυετο, και ρεεν αιμα.

Του καλαμον δύπο του κινηματος αγκυλον ειχον.

Τω χειρε τεινομενος, περι κυωδαλον εύρον αγωνα,

Πως μεν ἐλω μεγαν ιχθυν αφαυροτεροισι σιδαροις.

Ειθ' ύπομιμασκων τω τραυματος, αρ' εμε νυξεις;

50

Και νυξη χαλεπως^ο και ου φευγοντος ετεινα.

Ηνυσ^ο ιδων τον αεθλον^ο ανηλκυσα χρυσεον ιχθυν

Παντα τω χρυσω πεπυκασμενον^ο ειχε δε δειμα

Μη τι Ποσειδαων πελοι πεφιλαμενος ιχθυς.

Or, haply wandering in the azure main,
 Some favourite fish of Amphitrite's train.
 My prize I loosed, and strictest caution took,
 For fear some gold might stick about the hook ;
 Then safe secured him, and devoutly swore
 Never to venture on the ocean more ;
 But live on land as happy as a king.
 At this I waked : what think you of the thing ?
 Speak free, for know I am extremely loth,
 And greatly fear to violate my oath.

B. Fear not, old friend ; you took no oath, for why ?
 You took no fish — your vision's all a lie.
 Go search the shoals, not sleeping, but awake,
 Hunger will soon discover your mistake :
 Catch real fish ; you need not sure be told
 Those fools must starve who only dream of gold.

CYCLOPS AND THE SEA-NYMPH.

15. No remedy the power of love subdues ;
 No medicine, dearest Nicias, but the muse :
 This plain prescription gratifies the mind
 With sweet complacence — but how hard to find !
 This well you know, who first in physic shine,
 And are the loved familiar of the nine.

Thus the famed Cyclops, Polypheme, when young,
 Calm'd his fond passion with the power of song ;
 When blooming years imbibed the soft desire,
 And Galatea kindled amorous fire.
 He gave no wreaths of roses to the fair,
 Nor apples, nor sweet parsley for her hair :
 Love did the tenor of his mind control,
 And took the whole possession of his soul.
 His flocks untended oft refused to feed,
 And for the fold forsook the grassy mead ;
 While on the sedgy shore he lay reclined,
 And soothed with song the anguish of his mind.

Η ταχα τας γλαυκας κειμηλιον Αμφιτριτης.
 Ηρεμα δ' αυτον εγω εκ τωγκιστρω απελυσα,
 Μη ποτε τω στοματος τ' αγκιστρια χρυσον εχοιεν.
 Και τον μεν πειστηροι κατηγου επ' ηπειροιο.
 Ωμοσα δ' ουκετι λοιπου ύπερ πελαγους ποδα θειναι,
 Αλλα μενει επι γας, και τω χρυσω βασιλευειν.
 Ταυτα με καξηγειρε. Τυ δ' ω ξενε λοιπου ερειδε
 Ταν γνωμαν· όρκου γαρ εγω του επωμοσα ταρβω.60

B. Και συ γε μη τρεσσης ουκ ωμοσας ουδε γαρ ιχθυν
 Χρυσεον ειδες η εύρες· ισαι δε ψευδεσιν οψεις.
 Ει δ' ύπαρ, ου κυνωσσων τυ τα χωρια ταυτα ματευσεις,
 Ελπις των ύπνων ζατει τον σαρκινον ιχθυν
 Μη συ θανης λιμω καιτοι χρυσοισιν ονειροις.

15. Ουδεν ποττον ερωτι πεφυκει φαρμακον αλλο,
 Νικια, ουτ' εγχριστον, εμιν δοκει, ουτ' επιπαστον,
 Η ται Πιεριδες· κουφον δε τι τουτο και άδυ
 Γινετ' επ' ανθρωποις εύρην δ' ου ράδιον εστι.
 Γινωσκευ δ' οιμαι τυ καλως, ιατρον εοντα,
 Και ταις εννεα δη πεφιλαμενον εξοχα μοισαις.
 Ούτω γουν ράιστα διαγ' ο Κυκλωψ ο παρ' ήμιν,
 Ωρχαιος Πολυφαρμος, όχι ηρατο τας Γαλατειας.
 Αρτι γενειασδων περι το στομα τως κροταφως τε.
 Ηρατο δ' ου τι ρodoις, ου μαλοις, ουδε κικινοις,10
 Αλλ' ολοαις μανιαις άγειτο δε παντα παρεργα.
 Πολλακι ται οιες ποτι τ' αυλιον αυται απηνθον.
 Χλωρας εκ βοτανας ο δε ταν Γαλατειαν αειδων,
 Αυτω επ' αιονος κατεταχετο φυκιοεσσας

From morn to night he pined, for love's keen dart
 Had pierced the deep recesses of his heart:
 Yet, yet a cure he found; for on a steep,
 Rough, pointed rock, that overlook'd the deep,
 And with brown horror high impending hung,
 The giant monster sat, and thus he sung:—

“ Fair nymph! why will you thus my passion slight?
 Softer than lambs you seem, than curds more white,
 Wanton as calves before the udder'd kine,
 Harsh as the unripe fruitage of the vine.
 You come when pleasing sleep has closed mine eye,
 And like a vision with my slumbers fly,
 Swift as before the wolf the lambkin bounds,
 Panting and trembling, o'er the furrow'd grounds.
 Then first I loved, and thence I date my flame,
 When here to gather hyacinths you came;
 My mother brought you — 'twas a fatal day;
 And I, alas! unwary, led the way.
 E'er since, my tortured mind has known no rest;
 Peace is become a stranger to my breast;
 Yet you nor pity nor relieve my pain —
 Yes, yes, I know the cause of your disdain;
 For, stretch'd from ear to ear with shagged grace,
 My single brow adds horror to my face;
 My single eye enormous lids enclose,
 And o'er my blubber'd lips projects my nose.
 Yet, homely as I am, large flocks I keep,
 And drain the udders of a thousand sheep;
 My pails with milk, my shelves with cheese they fill,
 In summer scorching, and in winter chill.
 The vocal pipe I tune with pleasing glee;
 No other Cyclops can compare with me:
 Your charms I sing, sweet apple of delight!
 Myself and you I sing the livelong night.
 For you ten fawns, with collars deck'd, I feed,
 And four young bears for your diversion breed:
 Come live with me; all these you may command,
 And change your azure ocean for the land.

Εξ αους, εχθιστον εχων ύποκαρδιον ἔλκος,
 Κυπριος εκ μεγαλας, το οι ἡπατι παξε βελεμνον.
 Αλλα το φαρμακον εύρε* καθεξομενος δε επι πετρας
 Τψηλας, εσ ποντον ὁρων, αειδε τοιχυτα.
 Ω λευκα Γαλατεια, τι τον φιλεοντ αποβαλη;
 Λευκοτερα πακτας ποτιδειυ, ἀπαλωτερα δε αρνος,
 Μοσχω γαιροτερα, φιαρωτερα ομφακος ωμας.
 Φοιτης δε αυθ' ούτως ὄκκα γλυκυς ύπνος εχη με,
 Οιχη δε ευθυς ιοισα, ὄκκα γλυκυς ύπνος αγη με.
 Φευγεις δε ὠσπερ οις πολιον λυκον αθρησασα.
 Ηρασθη μεν εγωγε κορα τευ, ἀνικα πρατον
 Ηνθεις εμα συν ματρι, θελοισ δεκινθινα φυλλα
 Εξ ορεος δρεψασθαι εγω δε ὁδον ἡγεμονευον.
 Παυσασθαι δε εσιδων τυ και ύστερον ουδετι πω γυν
 Εκ τηνω δυναμαι, τιν δε ου μελει ου μα Δι' ουδεν.
 Γινωσκω χαριεσσα κορα τινος ούνεκα φευγεις
 Ούνεκα μοι λασια μεν οφρυς επι παντι μετωπω
 Εξ αυτος τεταται ποτι θωτερον ως, μια μακρα.
 Εις δε οφθαλμος επεστι πλατεια δε ρις επι χειλει.
 Αλλ' αυτος τοιουτος εων, βοτα χιλια βοσκω,
 Κήκ τουτων το κρατιστον αμελγομενον γαλα πινω.
 Τυρος δε ου λειπει μεν, ουτ εν θερει, ουτ εν οπωρῃ,
 Ου χειμωνος ακρω ταρσοι δε ύπεραχθεες αιει.
 Συδισδεν δε ώς ουτις επισταμαι ώδε Κυκλωπιων,
 Τιν, το φιλον γλυκυ μαλον, ἀμα κημαυτον αειδων,
 Πολλακι νυκτος αωρι τρεφω δε τοι ένδεκα νεβρως
 Πασας μαννοφορως, και σκυρινως τεσσαρας αρκτων.
 Αλλ' αφικευ τυ ποτ αμμε, και ἔξεις ουδεν ελασσον.
 Τχν γλαυκαν δε θαλασσαν εα ποτι χερσον ορεχθειν.

20

30

40

More pleasing slumbers will my cave bestow ;
 There spiry cypress and green laurels grow ;
 There round my trees the sable ivy twines,
 And grapes, as sweet as honey, load my vines :
 From grove-crown'd Ætna, robed in purest snow,
 Cool springs roll nectar to the swains below.
 Say, who would quit such peaceful scenes as these,
 For blustering billows and tempestuous seas ?
 Though my rough form's no object of desire,
 My oaks supply me with abundant fire ;
 My hearth unceasing blazes — though I swear
 By this one eye, to me for ever dear,
 Well might that fire to warm my breast suffice,
 That kindled at the lightning of your eyes.
 Had I, like fish, with fins and gills been made,
 Then might I in your element have play'd,
 With ease have dived beneath your azure tide,
 And kiss'd your hand though you your lips denied ;
 Brought lillies fair, or poppies red that grow
 In summer's solstice, or in winter's snow.
 These flowers I could not both together bear,
 That bloom'd in different seasons of the year.
 Well, I'm resolved, fair nymph, I'll learn to dive,
 If e'er a sailor at this port arrive ;
 Then shall I surely by experience know
 What pleasures charm you in the depths below.
 Emerge, O Galatea ! from the sea,
 And here forget your native home like me.
 O would you feed my flock and milk my ewes,
 And ere you press my cheese, the runnet sharp infuse.—
 My mother is my only foe, I fear ;
 She never whispers soft things in your ear,
 Altho' she knows my grief, and every day
 Sees how I languish, pine, and waste away.
 I, to alarm her, will aloud complain,
 And more disorders than I suffer feign ;
 Say my head aches, sharp pains my limbs oppress,
 That she may feel and pity my distress.
 Ah Cyclops, Cyclops ! where's your reason fled ?
 If with the leafy spray your lambs you fed,

‘Αδιον εν τώντρῳ παρ’ εμιν ταν νυκτα διαξεῖσ·
 Εντι δαφναι τηνει, εντι ράδιναι κυπαρισσοι,
 Εντι μελας κισσος, εντ’ αμπελος ἀ γλυκυκαρπος·
 Εντι ψυχρον ύδωρ, το μοι ἀ πολυδενδρεος Αιτνα
 Αευκας εκ χιονος, ποτον αμβροσιου, προϊητι.
 Τις κεν τωνδε θαλασσαν εχειν η κυμαδ’ ἐλοιτο;

Αι δε τοι αυτος εγω δοκεω λασιωτερος ημες,

50

Εντι δρυος ξυλα μοι, και υπο σποδω ακαματον πυρ·
 Καιομενος δ’ ύπο τευ και ταν ψυχαν ανεχοιμα,
 Και τον ἐν’ οφθαλμον, τω μοι γλυκερωτερον ουδεν.
 Ω μοι δτ’ ουκ ετεκεν μ’ ἀ ματηρ βραγχι εχοντα,
 ‘Ως κατεδυν ποτι τιν, και ταν χερα τευ εφιλασα,
 Αι μη το στομα λησ εφερον δε τοι η κρινα λευκα,
 Η μακων’ ἀπαλαν, ερυθρα πλαταγωνι εχοισαν·
 Αλλα τα μεν θερεος, τα δε γινεται εν χειμωνι·
 ‘Ωστ’ ουκ αν τοι ταυτα φερειν ἀμα παντ’ εδυνασθην.

Νυν μαν ω κοριον, νυν αυτοθι νειν γε μαθευμαι,

60

Αικα τις συν ναι πλεων ξενος ὠδ αφικηται,

‘Ως κεν ιδω τι ποθ’ ἀδυ κατοικειν τον βυθον υμιν.

Εξενθοις, Γαλατεια, και εξενθοισα λαδοιο,

‘Ωσπερ εγω νυν ὠδε καθημενος, οικαδ απευθειν.

Ποιμαινειν δ’ εθελοις συν εμιν ἀμα, και γαλ’ αμελγειν,

Και τυρον παξαι, ταμισον δριμειαν ενεισα.

‘Α ματηρ αδικει με μονα, και μεμφομαι αυτα.

Ουδεν πα ποχ’ όλως ποτι τιν φιλον ειπεν ύπερ μευ,

Και ταυτ’, ἀμαρ επ’ ἀμαρ δρευσα με λεπτον εοντα.

Φασω ταν κεφαλαν και τως ποδας αμφοτερως μευ

70

Σφυσδειν, ὡς ανιαθη, επει κηγων ανιωμαι.

Ω Κυκλωψ, Κυκλωψ, πα τας φρενας εκπεποτασαι;

Or ev'n wove baskets, you would seem more wise ;
 Milk the first cow, pursue not her that flies ;
 You'll soon, since Galatea proves unkind,
 A sweeter, fairer Galatea find.

ODE.

16. More happy than the gods is he
 Who, soft reclining, sits by thee ;
 His ears thy pleasing talk beguiles,
 His eyes thy sweetly dimpled smiles.
 This, this, alas ! alarm'd my breast,
 And robb'd me of my golden rest :
 While gazing on thy charms I hung,
 My voice died faltering on my tongue.
 With subtle flames my bosom glows,
 Quick through each vein the poison flows
 Dark dimming mists my eyes surround,
 My ears with hollow murmurs sound.
 My limbs with dewy chillness freeze,
 On my whole frame pale tremblings seize.
 And losing colour, sense, and breath,
 I seem quite languishing to death.

ANDROMACHE DISSUADING HECTOR FROM BATTLE.

17. Too daring prince ! ah, whither dost thou run ?
 Ah ! too neglectful of thy wife and son ;
 And thinks't thou not how wretched we shall be,
 A widow I, a helpless orphan he ?
 For sure such courage length of life denies,
 And thou must fall thy virtue's sacrifice.
 Greece in her single heroes strove in vain,
 Now hosts oppose thee, and thou must be slain.
 O grant me, gods ! ere Hector meets his doom,
 All I can ask of heaven, an early tomb !

Αικ' ενθων ταλαιρως τε πλεκοις, και θαλλον αμασας
Τοις αρνεστη φεροις, ταχα κεν πολυ μαλλον εχοις νουν.
Ταν παρεοισαν αμελγε τι τον φευγοντα διωκεις;
Εύρησεις Γαλατειαν ισως και καλλιον' αλλαν. Theocr.

ÆOLIC.

16. Φαινεται μοι κηνος ισος θεοισιν
Εμμεν' ανηρ, οστις εγκυτοις τοι
Ίσδανει, και πλαστιον αιδη φωνευ-
-σας ύπακουει.

Και γελαῖς δὲ ἴμεροεν· τὸ μοι μαν
Καρδιαν εν στηθεσι επτοιωσεν.
Ως γαρ ειδω σε, βροχεως με φωνας
Ουδεν εθ' ικει.

Αλλα καμμεν γλωσσ' εαγε, αν δε λεπτον
Αυτικα χρω πυρ ύποδεδρομακεν.
Οππατεσσιν δ' ουδεν ορημι, βομβευς
εν δ' ακοαι μοι,

Καδδὸς ἴδρως Ψυχεός χεεται, τρομος δε
Πασαν αγρει, χλωροτερα δε ποιας
Εμμι· τεθυακην δ' ολιγω' πιδευσα

Φαινοματι απνους. Sappho.

10

THE LANGUAGE OF HOMER.

17. Δαιμονιε, φθίσει σε το σου μενος, ουδὲ ελεαίρεις
Παιδα τε νηπιαχον, και εμ' αμμοφον, ή ταχα χηρη
Σευ εσομαι· ταχα γαρ δε κατακταγεουσιν Αχαιοι,
Παντες εφορμηθεντες· εμοι δε κε κερδιον ειη
Σευ αφαμαρτουση χθονα δυμεναι· ου γαρ ετ' αλλη

So shall my days in one sad tenor run,
 And end with sorrows as they first begun.
 No parent now remains my grief to share,
 No father's aid, no mother's tender care.
 The fierce Achilles wrapt our walls in fire !
 Laid Thebe waste, and slew my warlike sire.
 His fate compassion in the victor bred,
 Stern as he was, he yet revered the dead ;
 His radiant arms preserved from hostile spoil,
 And laid him decent on the funeral pile ;
 Then raised a mountain where his bones were burn'd
 The mountain nymphs the rural tomb adorn'd,
 Jove's sylvan daughters bade their elms bestow
 A barren shade, and in his honour grow.

By the same arm my seven brave brothers fell ;
 In one sad day beheld the gates of hell :
 While the fat herds and snowy flocks they fed ;
 Amid their fields the hapless heroes bled !
 My mother lived to bear the victor's bands,
 The queen of Hypoplacia's sylvan lands :
 Redeem'd too late, she scarce beheld again
 Her pleasing empire, and her native plain,
 When, ah ! opprest by life-consuming woe,
 She fell a victim to Diana's bow.

Yet, while my Hector still survives, I see
 My father, mother, brethren, all, in thee :
 Alas ! my parents, brothers, kindred, all,
 Once more will perish, if my Hector fall.
 Thy wife, thy infant, in thy danger share :
 Oh prove a husband's and a father's care !
 That quarter most the skilful Greeks annoy,
 Where yon wild fig-tree joins the walls of Troy :
 Thou from this tower defend th' important post ;
 There Agamemnon points his dreadful host.
 That pass Tydides, Ajax, strive to gain,
 And there the vengeful Spartan fires his train.
 Thrice our bold foes the fierce attack have given,
 Or led by hopes, or dictated from Heaven.

Εσται θαλπωδη, επει αν συγε ποτμον επισπης,
 Αλλ' αχε^ε. ουδε μοι εστι πατηρ και ποτνια μητηρ.
 Ήτοι γαρ πατερ^ε αμον απεκταγε διος Αχιλλευς,
 Εκ δε πολιν περσεν Κιλικων ευ ναιεταωσαν,
 Θηβην ύψιπυλον^ε κατα δ^ε εκτανεν Ηετιωνα, 10
 Ουδε μιν εξεναριξε^ε σεβασσατο γαρ τογε θυμω^ε
 Αλλ' αρα μιν κατεκηγε συν εντεσι δαιδαλεοισιν,
 Ηδ^ε επι σημ^ε εχεεν^ε περι δε πτελεας εφυτευσαν
 Νυμφαι Ορεστιαδες, κουραι Διος αιγιοχοιο.
 Οι δε μοι έπτα κασιγνητοι εσαν εν μεγαροισιν,
 Οι μεν παντες ιω κιον ηματι αιδος εισω^ε.
 Παυτας γαρ κατεπεφνε ποδαρκης διος Αχιλλευς,
 Βουσιν επ^ε ειλιποδεσσι και αργενηης οιεσσι.
 Μητερα δ^ε, ή βασιλευεν Τυποπλακω ύληεσση,
 Την επει αρ δευρ^ε ηγαγ^ε ἀμ^ε αλλοισι κτεατεσσιν 20
 Αψ όγε την απελυσε, λαβων απερεισι^ε αποινα^ε.
 Πατρος δ^ε εν μεγαροισι, βαλ^ε Αρτεμις, ιοχεαιρα.
 'Εκτορ, αταρ συ μοι εστι πατηρ και ποτνια μητηρ,
 Ηδε κασιγνητος, συ δε μοι θαλερος παρακοιτης.
 Αλλ' αγε υνη ελεαιρε, και αυτου μιμν^ε επι πυργω,
 Μη παιδ^ε ορφανικον θειης, χηρην τε γυναικα.
 Λαον δε στησον παρ^ε ερινεον, ευθα μαλιστα
 Αμβατος εστι πολις, και επιδρομον επλετο τειχος.
 Τεις γαρ τη γ^ε ελθοντες επειρησσανθ^ε οι αριστοι,
 Αμφ^ε Αιαντε δυω, και αγακλυτον Ιδομενηα, 30
 Ηδ^ε αμφ^ε Ατρειδας, και Τυδεος αλκιμον υιον.

Let others in the field their arms employ,
But stay my Hector here, and guard his Troy.

18. But springing back, he stood before his horses and chariot.
He depending on his beauty.

From Erebus the cruel fury heard.

Dardanian Priam, in counsel equal to the gods.

To boast to vanquish me with mighty force.

With tears his eyes were filled.

The hunter wounded him, when springing from his den.

He fights assisted by the gods.

To the splendid walls of Troy.

Observing when the Grecians would rush from the ships.

He sent another arrow from the string.

19. This, thou knowest, I led, a bee, they would be, having known, I sung, of a king, I have come, thou shalt see, he would strike, now, I was able, I have received, I have seen, having lost.

20. To whomsoever, of a hare, it has been decreed, of a serpent, more, to-day, to take courage, this, I have assembled, let them strike, I would love, with, a sea, he would enrich.

21. Being, he seemed, of myself, of muses, to words, we will strike, thou strikest thyself, of death, they have been loved, to place, an army, himself or herself, of these, them, holy, for to them.

Ηπου τις σφιν ενισπε θεοπροπιων ευ ειδως,
Η νυ και αυτων θυμος εποτρυνει και ανωγει.

THE IONIC PARAGOGE OF φι AND φιν.

18. Αλλ' αναχωρησας προσθ' ιπποιν και οχεσφιν εστη.

—Ο δ' αγλαιηφι πεποιθως.

Εκλυεν εξ Ερεβευσφιν, αμειλιχον ητορ εχουσα.

Δαρδανιδης Πειραιως, θεοφιν μηστωρ αταλαυτος.

Ευχεσθαι εμε νικησαι κρατερηφι βιηφι.

—Τω δε οι οστε, δακρυοφιν πλησθην.

—Τον τ' εξ ευνηφι θοροντα, θηρητηρ ετυχησε βαλων.

—Εκ θεοφιν πολεμιζει.

—Κατα Ιλιοφιν κλυτα τειχεα.

Δεγμενος όπποτε ναυφιν αφορμηθειν Αχαιοι.

Αλλον οιστον απο νευρηφιν ιαλλεν. Hom.

COMMON GREEK TO BE RENDERED INTO ATTIC.

19. Ούτος, οιδας, ηγον, μελισσα, ειησαν, ειδηκως, εψαλα,
βασιλεος, ηλυθα, οψη, τυψαι, νυν, εδυναμην, λεληφα, ώρακα,
ωλως.

20. Ωιτινι, λαγωου, μεμαρται, οφιος, πλειων, σημερον,
θαρσειν, τουτον, ηγερκα, τυψατωσαν, φιλοιμι, συν, θαλασσα,
πλουτοι.

COMMON GREEK TO BE RENDERED INTO IONIC.

21. Ουσα, εδοκει, εμαυτου, μουσων, λογοις, τυπουμεν, τυπ-
τη, θανατου, πεφιληνται, θειναι, στραται, αυτον-αυτην, του-
των, σφας, ιερος, ένεκα, σφισι.

22. Of thee, a brother, a contest, a wonder, self, easy, truth,
of a king, how, they were struck, they would strike themselves,
they have been struck.

23. Fame, to whistle, he, I came, to be, they say, twenty,
greatness, heaven, to strike, sweet, to, thou shalt receive, flesh,
a shepherd, thine.

24. Of nymphs, having sat down, I, to words, laughing, they
toil, of youth, muses, a song, they laugh, when, foremost,
where, being, we have died, I will go, of me, moon.

CHAP. LII.

PRIAM BEGGING THE BODY OF HECTOR FROM ACHILLES.

1. Ah! think, thou favour'd of the powers divine!
Think of thy father's age, and pity mine!
In me, that father's reverend image trace,
Those silver hairs, that venerable face;
His trembling limbs, his helpless person, see!
In all my equal, but in misery!
Yet now, perhaps, some turn of human fate
Expels him helpless from his peaceful state;
Think, from some powerful foe thou see'st him fly,
And beg protection with a feeble cry.

22. Σου, αδελφος, αθλος, θαυμα, αυτος, ραδιος, αληθειαν,
βασιλεος, πως, επιπτοντο, τυπτοντο, τετυμιμενοι εισι.

COMMON GREEK TO BE RENDERED INTO DORIC.

23. Φημη, συδιζειν, εκεινος, ηλθον, ειναι, φασι, εικοσι,
μεγεθος, ουρανος, τυπτειν, ήδυ, προς, συ ληψη, κρεας, ποι-
μην, σου.

24. Νυμφων, καθισας, εγω, επεσι, γελωσα, μοχθιζουσι ή-
ησ, μουσαι, ωδη, γελωσι, ποτε, πρωτιστος, πη, οντα, τεθνηκα-
μεν, βησομαι, εμου, σεληνη.

CHAP. LII.

HEXAMETER VERSE REDUCED TO PROSAIC ORDER, TO BE
RETURNED INTO METRE.

1. MNHΣΑΙ σειο πατρος, Αχιλλευ επιεικελ' θεοις,
Τηλικου, ώσπερ εγων, επι ολοφ ουδφ γηραος.
Και που μεν περιναιεται χειγον αμφις εοντες
Τειρουσ', ουδε εστιν τις, αμυναι λοιγον και αρην
Αλλ' χεινος γε ητοι, ακουων, σεθεν ζωοντος
Εν θυμφ χαιρει, τ' ελπεται επι παντα τ' ήματα
Φιλον οψεσθαι υιον, μολοντα απο Τροιηθε.

Yet still one comfort in his soul may rise ;
 He hears his son still lives to glad his eyes ;
 And, hearing, still may hope a better day
 May send him thee, to chase that foe away.
 No comfort to my griefs, no hopes, remain :
 The best, the bravest, of my sons is slain !
 Yet what a race ! ere Greece to Ilion came,
 The pledge of many a loved and loving dame !
 Nineteen one mother bore — Dead, all are dead !
 How oft, alas ! has wretched Priam bled !
 Still one was left, their loss to recompense ;
 His father's hope, his country's last defence.
 Him too, thy rage has slain ! beneath thy steel,
 Unhappy, in his country's cause he fell !

For him, through hostile camps I bend my way,
 For him, thus prostrate at thy feet I lay ;
 Large gifts proportion'd to thy wrath I bear ;
 O hear the wretched and the gods revere !

Think of thy father and this face behold !
 See him in me, as helpless and as old !
 Though not so wretched, there he yields to me,
 The first of men in sovereign misery !
 Thus forced to kneel, thus groveling to embrace
 The scourge and ruin of my realm and race ;
 Suppliant my children's murderer to implore,
 And kiss those hands yet reeking with their gore.

THE HONEY-STEALER.

2. As Cupid, the sliest young wanton alive,
 Of its hoard of sweet honey was robbing a hive,
 The sentinel bee buzz'd with anger and grief,
 And darted his sting in the hand of the thief.
 He sobb'd, blew his fingers, stamp'd hard on the ground,
 And, leaping in anguish, show'd Venus the wound ;
 Then began in a sorrowful tone to complain,
 That an insect so little should cause so great pain.

Αυταρ παναποτμος εγω, επει αριστους υιας τεκον
 Εν εύρειη Τροιη, δ' ουτινα των λελειφθαι φημι.
 Ησαν μοι πεντηκοντα, ὅτ' υιες Αχαιων ηλυθον.
 Εννεακαιδεκα μοι μεν ησαν, εκ ιης ηδυος,
 Τους δ' αλλους γυναικες ετικτον μοι ενι μεγαροισι.
 Των μεν Αρης θουρος ύπο ελυσεν πολλων γουνατ'.
 'Ος δε οιος μοι εην, δε ειρυτο αστυ και αυτους,
 Τον συ κτεινας πρωην, αμυνομενον πατρης περι,
 'Εκτορα είνεχ' του νυν ίκανει Αχαιων ηιας,
 Παρα σειο λυσομενος, φερω δ' απερεισι' αποινα.
 Αλλ' θεους αιδειο, αυτου τ' ελεησον, Αχιλευ,
 Σου μηνσαμενος πατρος· εγω δ' ελεεινοτερος περ,
 Ετλην δ', οι' τις ουπω αλλος επιχθονιος βροτος,
 Ορεγεσθαι στομα ποτι χειρ' παιδοφονοιο ανδρος.

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DORIC.

2. Τον Ερωτα ποτ' κλεπταν κακα μελισσα κεντασε,
 Συλευμενον κηριον εκ σιμβλων ακρα δε χειρων
 Δακτυλα ύπενευξεν πανδ'. δ' αλγες, και εφυσση χερ'
 Και επαταξε ταν γαν, και άλατο ταδ' Αρροδιτα
 Ταν οδυγαν δειξεν, και μεμφετο οττιγε τυτθον
 Θηριον μελισσα εντι, και άλικα ποιει τραυματα.

Venus, smiling her son in such taking to see,
 Said, "Cupid, you put me in mind of a bee;
 You're just such a busy, diminutive thing,
 Yet you make woeful wounds with a desperate sting."

BATTLE.

3. Forth from the portals rush th' intrepid pair,
 Opposed their breasts, and stood themselves the war.
 So two wild boars spring furious from their den,
 Roused with the cries of dogs and voice of men ;
 On every side the crackling trees they tear,
 And root the shrubs and lay the forest bare ;
 They gnash their tusks, with fire their eye-balls roll,
 Till some wide wound lets out their mighty soul.
 Around their heads the whistling javelins sung,
 With sounding strokes their brazen targets rung ;
 Fierce was the fight, while yet the Grecian powers
 Maintain'd the walls, and mann'd the lofty towers :
 To save their fleet, their last efforts they try,
 And stones and darts in mingled tempests fly.

As when sharp Boreas blows abroad, and brings
 The dreary winter on his frozen wings ;
 Beneath the low hung clouds the sheets of snow
 Descend, and whiten all the fields below ;
 So fast the darts on either army pour,
 So down the rampires rolls the rocky shower ;
 Heavy and thick resound the batter'd shields,
 And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,
 False to himself, against himself he strives ;
 For he that harbours evil in his mind,
 Will from his evil thoughts but evil find ;

Γελασασα χα ματηρ, τι δ' ουκ εσσις ισος μελισσαις;
Χω τυτθος εης μεν, δε ποιεις τα τραυματα άλικα;

3. Εκ δε τω αιξαντε, μαχεσθην προσθε πυλαων,
Εοικοτε συεσσιν αγροτεροισι, τω τ' εν ορεσσιν
Δεχαται ιουτα κολοσυρτον κυνων ηδε ανδρων,
Δοχμω τ' αισγοντε ύλην αγγυτον σφισιν περι,
Εκταμνοντες πρυμνην, ύπαι δε τε κομπος οδοντων
Γιγνεται, εισοκε τις τε έληται εκ θυμον βαλων.
'Ως χαλκος φαιενος κομπει επι στηθεσφι των,
Βαλλομενων αντην' γαρ εμαχοντο μαλα κρατερως,
Πεποιθοτες λαοισιν καθυπερθε, ηδη βιηφιν.
Οι δ' αρα χερμαδιοισιν απο εϋδρητων πυργων
Βαλλον, σφων τ' αυτων αμυνομενοι, και κλισιαων,
Ωκυπορων ηηων τ'. νιφαδεις δ' ώς εραζε πιπτον,
Ας τ' ανεμος ζαης, δονησας σκιοεντα νεφεα,
Κατεχευεν ταρφειας επι πουλυβοτειρη χέονι.
Ως βελε' ερρεον εκ των χειρων, ημεν Αχαιων,
Ηδη και εκ Τρωων αμφ' κορυθεις δ' αυτευν αινον,
Βαλλομεναι μυλακεσσι, ασπιδεις και ομφαλοσσαι.

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4. Ανηρ τευχων κακα αλλω τευχει κακα οι αυτω
'Η δε βουλη κακη κακιστη τω βουλευσαντι.

And, lo ! the eye of Jove, that all things knows,
 Can, when he will, the heart of man disclose ;
 Open the guilty bosom all within,
 And, trace the infant thoughts of future sin.

O ! when I hear the upright man complain,
 And, by his injuries, the judge arraign,
 If to be wicked is to find success,
 I cry, and to be just to meet distress ;
 May I nor mine the righteous path pursue,
 But interest only ever keep in view :
 But, by reflection better taught, I find
 We see the present, to the future blind.
 Trust to the will of Jove and wait the end,
 And good shall always your good acts attend.

These doctrines, Perses, treasure in thy heart,
 And never from the paths of justice part ;
 Never by brutal violence be sway'd ;
 But be the will of Jove in these obey'd.

In these the brute creation men exceed ;
 They, void of reason, by each other bleed ;
 While man by justice should be kept in awe,
 Justice, of nature well ordain'd the law.
 Who right espouses through a righteous love,
 Shall meet the bounty of the hands of Jove :
 But he that will not be by laws confined,
 Whom not the sacrament of oaths can bind,
 Who, with a willing soul, can justice leave,
 A wound immortal shall that man receive ;
 His house's honour daily shall decline :
 Fair flourish shall the just from line to line.

O Perses, foolish Perses, bow thine ear
 To the good counsels of a soul sincere.
 To wickedness the road is quickly found,
 Short is the way and on an easy ground.
 The paths of virtue must be reach'd by toil,
 Arduous and long, and on a rugged soil,
 Thorny the gate, but when the top you gain,
 Fair is the future, and the prospect plain.

Οφθαλμος Διος ιδων παντα και νοησας παντα,
 Και νυ επιδερκεται ταδ' αικ' εθελησ'. ουδε ε ληθει
 Οιην δε και την δε δικην εεργει πολις εντος.
 Νυν δε εγω αυτος μητ' δικαιοις εν ανθρωποισι
 Ειην, μητ' υιος εμος. επει κακον δικαιον ανδρα
 Εμμεναι, ει γε αδικωτερος εξει μειζω δικην.
 Αλλα ουπω ταγ' εολπα τερπικεραυνον Δια τελειν.

Ω Περση, δε συ βαλλεο ταυτα μετα σησι φρεσι,
 Και επακουε δικης υυ, επιληθεο βιης δ' παμπαν.
 Κρονιων γαρ διεταξε τον δε νομον ανθρωποισι,
 Θηροι μεν και ιχθυσι και πετεειγοις οιωνοις
 Αλληλους εσθειν επει δικη ου εστιν επ' αυτοις.
 Ανθρωποισι δ' δικην εδωκε, ή αριστη πολλον
 Γινεται γαρ ει τις κ' εθελη αγορευειν τα δικαι'
 Γιγωσκων, Ζευς ευρυοπα διδοι ολβον τῷ μεν τ'.
 'Ος δε κε έκων μαρτυριησιν ομοσσας επιορκου
 Ψευσται, εν βλαψας δε δικην, αασθη ηγκεστον.
 Του δε τ' γενεη αμαυροτερη λελειπται μετοπισθε.
 Ανδρος δ' ευορκου αμεινων γενεη μετοπισθε.

Νοεων εσθλα ερεω εγω σοι δ', Περση, μεγα ηηπιε.
 Εστιν ιλαδον και έλεσθαι την μεντοι κακοτητα
 'Ρηϊδιως' μεν ολιγη οδος, ναιει μαλα δ' εγγυθι.
 Θεοι εθηκαν προπαροιθεν της δ' αρετης ιδρωτα,
 Αθανατοι, δε οιμος μακρος και ορθιος επ' αυτην,
 Δηπειται πελει ρηϊδιη, περ εουσα χαλεπη.

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Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well ;
 Wisely considering, to himself a friend,
 All for the present best, and for the end :
 Nor is that man without his share of praise,
 Who well the dictates of the wise obeys ;
 But he that is not wise himself, nor can
 Harken to wisdom, is a useless man.

THE SONG OF MENALCAS AND DAPHNIS.

M. Ye vales, ye streams, from source celestial sprung,
 If e'er Menalcas sweetly pip'd, or sung ;
 Feed well my lambs, and if my Daphnis need
 Your flowery herbage, let his heifers feed.

D. Fountains and herbs, rich pasturage, if e'er
 Sung Daphnis meet for nightingales to hear,
 Fatten my herds ; if to these meadows fair
 Menalcas drives, O feed his fleecy care.

M. When here my fair one comes, spring smiles around,
 Meads flourish, and the teats with milk abound,
 My lambs grow fat ; if she no longer stay,
 Parch'd are the meads, the shepherd pines away.

D. When Milo walks, the flower-enamour'd bees
 Work food nectareous, taller are the trees,
 The goats bear twins ; if she no longer stay,
 The herdsman withers, and the herds decay.

M. O goat, the husband of the white-hair'd flock !
 Drink at the shady fount by yonder rock ;
 'Tis there she lives ; and let young Milo know,
 Proteus fed sea-calves in the deep below.

D. Not Pelops' lands nor Crœsus' wealth excite
 My wish, nor speed to match the winds in flight ;
 But in yon cave to carol with my friend,
 And view the ocean while our flocks we tend.

M. To teats the drought, to birds the snare, the wind
 To trees, and toils are fatal to the hind ;

Ούτος παναριστος μεν, ὃς νοησει παντα αύτω,
Φρασταμενος τα κ' και ησιν αμεινω επειτα τελος εσ.
Επθλος δ' κριεινος αυ ος πιθηται ειπουτι ευ.
'Οσδε μηθ' κε νοεη αύτω μητ' ακουων αλλω
Βαλληται εν θυμω, οδ' αυτ' ανηρ αχρηγιος.

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HEXAMETER AND PENTAMETER. DORIC.

5. Μ. Ποταμοι και αγκεα, γενος θειου, αι τι Μεναλκας
'Ο συρικτας προσφιλες πη ποχ' μελος ασε,
Εκ τας αμνιδας ψυχας βοσκοιτ· ην δε ενθη ποκ'
Δαφνις δαμαλας εχων, εχοι μηδεν ελασσον.

Δ. Βοταναι και κραναι, φυτον γλυκερον, αιπερ θμοιον,
Δαφνις τοισιν αηδονισι μουσισδοι,

Πιαινετε το βουκολιον τουτο· κην τι Μεναλκας
Αγαγοι τηδ, χαιρων νεμοι παντα αφθονα.

Μ. 'Εαρ παντα, νομοι δε παντα, γαλακτος δε παντα
Πληθουσιν ουθατα, και τρεφεται τα νεα,

Ενθ' α παις καλα επινισσεται· αι δ' αν αφερπη,
Χω ξηρος ποιμαν, χαι βοταναι τηνοθι

Δ. Ενθ' οις, ενθ' διδυματοχοι αιγεις, ενθα μελισσαι
Πληθουσιν σμανεα, και ύψιτεραι δρυεις.
Ενθ' Μιλων ο καλος ποσιν βαινει αι δ' αν αφερπη,
Χω βοσκων, τας βως, χαι βοεις αιοτεραι.

Μ. Ω τραγε, ανερ ταν λευκαν αιγαν, ω υλας βαθος
Μυριον, ω σιμαι εριφοι δευτ' εφ' ύδωρ.

Τηνος γαρ εν τηνω· ω κολε ιθ', και Μιλω λεγε,
'Ως Πρωτευς, και ων θεος, ενεμε φωκας.

Δ. Μη γαν Πελοπος μοι, μη ταλαντα χρυσεια μοι
Ειη εχειν, μηδε θεειν προσθε αινεμων·

Αλλ' εχων τυ αιγκας, αιγομαι ύπο τα πετρα ταδ
Συννομα μικλ' εσορων εις ταν Σικελαν άλα.

Μ. Χειμων φοβερον μεν κακον δενδρεσι, αυχμος, δ' ύδασι,
'Υσπλαγξ δ' ορνισιν, αγροτεροις δε, λιναι.

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To man the virgin's scorn. O, father Jove!
Thou too hast languish'd with the pains of love.

ORESTES TO HIS ATTENDANT.

6. O thou most loved of servants, strong the proofs
Thou givest me of thy goodness, and firm faith :
For, as the generous steed, e'en in old age,
Of his high courage in the fierce alarm
Abates not, but with pride sustains the charge,
So dost thou urge me forward, and advance
E'en in the front of danger ; for this cause
I will unfold my counsels ; to my words
Give thou attentive heed, and where I judge
Amiss, thy riper prudence be my guide.

When to the fate-foretelling shrine I came
Of Pytho, and enquired by what best way
I on his impious murderers might avenge
My father's blood, this answer Phœbus gave,
“ In arms advance not, nor with martial force,
But steal upon them, and with fraudulent hand
Let thy just fury strike the avenging blow.”
These mandates known, as time and chance present
A fair occasion, enter thou this house,
And learn what passes there ; me much imports
Clear information ; thee they will not know
Absent so long, and changed by hoary age :
Nor, thus attired, suspicion wilt thou wake
Thou art a stranger, so address thy tale,
Of Phocis, sent by Phanoteus, now joined
In close alliance with them ; say, and add
The sanction of an oath, that by the force
Of ruthless fate Orestes is no more,
Hurl'd from his chariot in the Pythian games.
This be the purport of thy tale. Meantime,
Obedient to the god, my father's tomb
We, with libations, and these sever'd locks,
Will honour. Thence returning, in our hands

Ανδρις δε ποθος ἀπαλας παρθενικαις· ω Ζευ, ω πατερ,
Ου ηρασθη μονος· και τυ γυναικοφιλας.

28

IAMBIC.

6. Ω ανδρων προσπολων φιλτατ', ώς σαφη μοι,
Φαινεις σημεια γεγως εσθλος εις ήμας.

'Ωσπερ γαρ ευγενης ἵππος καιν γερων η,
Ουκ απωλεσεν θυμον εν τοισι δειγοις,
Αλλ' ιστησιν ους ορθον· ώσπαιτως δε συ,
Οτρυνεις τ' ήμας, καυτος ἐπη εν πρωτοις.
Τοιγαρ δηλωσω μεν τα δοξαντα· συ δε
Διδους οξειαν ακοην τοις εμοις λογοις,
Μεθαρμοσον, ει μη τυγχανω τι καιρου.

Εγω γαρ ικομην ήνιχ', το Πυθικον,
Μαυτειον, ώς πατρος μαθοιμι ότῳ τροπω
Αροιμην δικαις παρα των φονευσαντων
'Ο Φοιβος χρη τοιαυθ' μοι, ών ταχα πευση·
Αυτον ασκευον στρατου τε και ασπιδων
Κλεψαι σφαγας ενδικους χειρος δολοισι.
'Οτ' ουν εισηκουσαμεν τοιονδε χρησμον
Συ μεν μολων, όταν καιρος εισαγη σε,
Δομων τωνδ' εσω, παν το δρωμενον ισθι,
'Οπως αν, ειδως, αγγειλης σαφη ήμιν.

Ου γαρ μη σε γηρα τε και μακρω χρονω
Γνωσ' ουδ' ηνθισμενον ώδ' ύποπτευσωσιν.

Χρω δε τοιωδ' λογω, ότι ει μεν ξενος,
Φωκευς, ήκων παρ' ανδρος Φανοτεως· ό γαρ
Τυγχανει μεγιστος δοσυξενων αυτοις.
Αγγελλε, προστιθεις δ' ορκω όθ' ούνεκα
Ορεστης τεθνηκ' εξ αναγκαιας τυχης,

Πυθικοισιν αθλοισι, εκ τροχηλατων
Κυλισθεις διφρων· ώδ' έστατω ό μυθος.
Ημεις δε τυμβον πατρος, ώς εφιετο
Λοιβαισι, και χλιδαις καρατομοις, πρωτον
Στεψαντες, ειτ' αψορρον παλιν ήξομεν

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The brazen sculptured urn, now, as thou know'st,
Hid in the tangled thicket, we will bring ;
That we may thus deceive them with a tale
To them most grateful, that my wretched corse
Already on the funeral pile is burnt,
And my cold ashes in this urn enclosed.
Why should this grieve me that in words I die,
When I indeed am saved, and by them raised
To glory ? Nor ill omen'd shall I deem
A word which gives the promise of success.
Oft e'en the wise have I observed, by fame
Reported dead, return, and rise again
To higher honour. Such shall be my boast.
I from this rumour shall be found alive,
And, like a star, to my astonish'd foes,
Yet shine. But, O my country, and ye gods,
The guardians of my country, to your care
Receive me, and protect me in these ways !
And thou, my father's house ! for I am come
With vengeance, at the impulse of the gods,
To purge thy stain away ; send me not hence
Dishonour'd, but to wealth, to greatness raised,
Give me thy ancient glories to restore !

Ηρόμενοι χαλκοπλευρού τυπωμά χεροίν,
 'Ο και συ οισθα κεχρυμμένον που θαμνοίς.
 'Οπως κλεπτούτες λογω, φατιν ἥδειαν
 Αυτοις φερομεν, ἀς τουμον δεμας ερρει,
 Ηδη φλογιστον και κατηνθρακωμενον.

Τι γαρ λυπει με τουθ³, ὅταν θανων λογω,
 Σωθω εργοιστι, καξενεγκωμαι κλεος;
 Ουδεν μεν ρήμα δοκω κακον συν κερδει.
 Ηδη γαρ πολλακις και τους σοφους ειδον

40

Ματην θνησκοντας λογω, ειθ³ ὅταν δομους
 Ελθωσιν, αυθις πλεον εκτετιμηνται.

'Ως επαυχω καμ' απο της φημης τησδε,
 Ετι λαμψειν, δεδορκοτ³ ώς αστρον εχθροις.
 Αλλ' ω γη πατρωα, Θεοι τ³ εγχωριοι
 Δεξασθε μ³ εμτυχουντα ταις ὁδοις ταισδε,
 Συ τ³ ω δωμα πατρωον³ σου γαρ ερχομαι
 Δικη ώρμημενος καθαρτης προς θεων.
 Και μη μ³ αποστειλητε τησδ³ ατιμον γης,
 Αλλ' αρχεπλουτον, και δομων καταστατην.

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CHAP. LIII.

A LITERAL TRANSLATION OF A PARAPHRASE, BY SOCRATES,
OF THE OPPOSITE GREEK.

VENIT Chryses filiæque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia locuto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Argei dixit senecturam cum se; abire autem jussit, et non irritare, ut salvus domum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lacrymas illius sagittis.

CHAP. LIII.

METAPHRASIS, OR POETRY, TO BE PARAPHRASED IN PROSE.

—Ο γαρ ηλθε θοas επι νηas Αχαιων,
 Λυσομενος τε θυγατρα, φερων τ' απερεισι' αποινα,
 Στεμμα τ' εχων εν χερσιν έκηβολου Απολλωνος,
 Χρυσεω ανα σκηπτρω· και ελισσετο παντας Αχαιους,
 Ατρειδα δε μαλιστα, δυω κοσμητοε λαων.

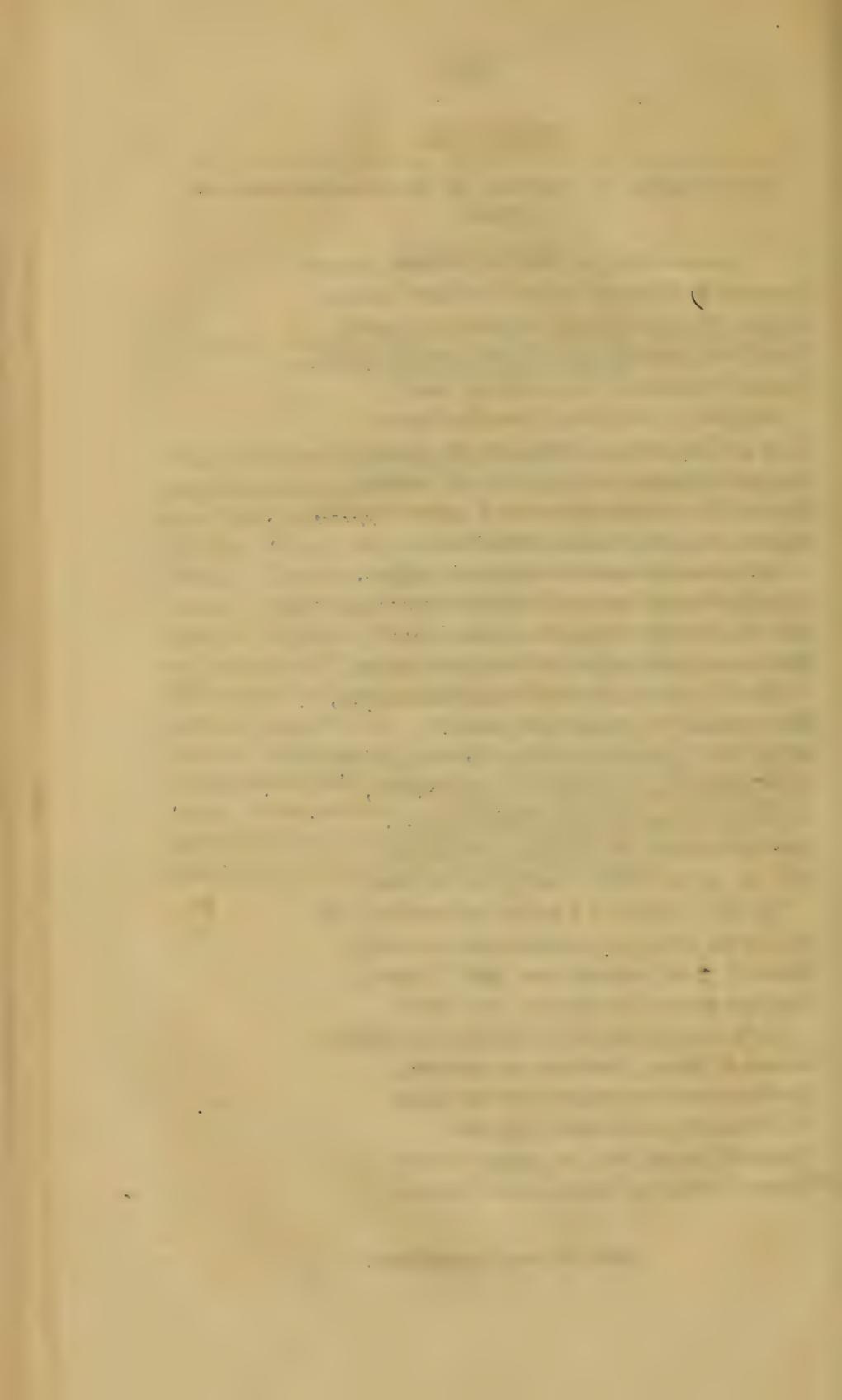
Ατρειδαι τε, και αλλοι εϋκνημιδες Αχαιοι,
 'Τμιν μεν θεοι δοιεν, Ολυμπια δωματ' εχούτες,
 Εκπερσαι Πριαμοιο πολιν, ευ δ' οικαδ' ίκεσθαι.
 Παιδα δε μοι λυσαιτε φιλην, τα δ' αποινα δεχεσθε,
 'Αζομενοι Διος υιον έκηβολον Απολλωνα.

Ενθ' αλλοι μεν παντες επευφημησαν Αχαιοι,
 Αιδεισθαι δ' ιερηα και αγλαα δεχθαι αποινα.
 Αλλ' ουκ Ατρειδη Αγαμεμνονι ηνδανε θυμω.
 Αλλα κακως αφιει, κρατερον δ' επι μυθου ετελλε.

Μη σε, γερον, κοιλησιν εγω παρα νησι κιχειω,
 Η νυν δηθυνοντ', η ύστερον αυτις ιοντα,
 Μη νυ τοι ου χραισμη σκηπτρον, και στεμμα θεε.
 Την δ' εγω ου λυσω, πριν μιν και γηρας επεισιν,
 'Ημετερω ενι οικω εν Αργει, τηλοθι πατρης,
 Ιστον εποιχομενην, και εμον λεχος αντιοωσαν.
 Αλλ' ιθι, μη μ' ερεθιζε· σωτερος ως κε νεηαι.

'Ως εφατ[·] εδδεισεν δ' ο γερων, και επειθετο μυθω.
 Βη δ' ακεων παρα θινα πολυφλοισθοιο θαλασσης,
 Πολλα δ' επειτ[·] απανευθε κιων ηραθ' ο γεραιος
 Απολλωνι ανακτι, τον ηγκομος τεκε Λητω.

Κλυθι μευ, Αργυροτοξ[·], ος Χρυσην αμφιθεβηκας,
 Κιλλαν τε ζαθεην, Τενεδοιο τε ιφι ανασσεις,
 Σμινθευ[·] ει ποτε τοι χαριειν[·] επι νηον ερεψα,
 Η ει δηποτε τοι κατα πιονα μηρι[·] εκηα
 Ταυρων ηδ[·] αιγων, τοδε μοι κρηηνον εελδωρ[·]
 Τισειαν Δαγαοι εμα δακρυα σοισι βελεσσιν.



OBSERVATIONS

ON

SOME IDIOMS

OF THE

GREEK LANGUAGE.

I. ATTRACTION.

1. ONE of the most striking peculiarities of the Greek Language is what is called Attraction. This originates in the association of ideas ; and, occasionally, supersedes the common rules of construction. For, as the ideas are associated, in the mind of the writer, or speaker, they are expressed, independent of mere technical precepts. Hence we may perceive some latitude, in the application of Attraction ; the influence of words being, sometimes, but the dependence of ideas, generally, observed.

2. Thus, the quality of any subject is, generally, expressed by an adjective ; but the juxtaposition of two terms suggests that one of them expresses a quality of the other ; and hence the former, losing its own independent meaning assumes the dependent character of an adjective ; as,^a

Ἐλλας φωνη.

The Greek language.

Τερψιν αυτρα.

An arrogant man.

^a Compound terms are formed, in the same manner, in English ; as *market-day*, *cherry-tree*.

3. Again, a common rule of Syntax is, that the adjective shall agree with its substantive, in gender and number, as well as in case; but, by the association of ideas, we find this rule violated, when the persons, or things, alluded to, differ, in number, or gender, from the substantives expressed; as,^a

Βρεφος φεροντα τοξον.

An infant, (i. e. a boy) bearing a bow.

Μαθητευσατε παντα τα εθνη, βαπ-
τιζοντες αυτους.

Teach ye all nations, baptizing them (i. e. the persons).

4. By the same principle, a noun is often put in the accusative, in consequence of its proximity to a transitive verb; which should, more regularly, be used in the nominative, in connection with the succeeding verb; as^b

Οιδα σε τις ει, for οιδα τις ει συ. *I know who you are.*

Τον Κικερωνα δεισας, μη χειρον δια-
γωνισηται, for δεισας μη ὁ Κι-
κερων κ. τ. λ.

Fearing lest Cicero would con-
tend worse.

5. On the contrary, a noun, which, according to the construction of Latin, and other languages, should be in the accusative, before the infinitive, is regularly attracted into the nominative, when it expresses the same person, or thing, with the subject of the preceding verb; as,^c

Μοι ομοσπον προφρων αρηξειν, for Swear to me that you willingly will defend me.

6. In this manner, the infinitive loses all its usual influence, in requiring an accusative before it, and may be preceded by any case, that is attracted to the foregoing noun; as^d

Μοι κρατιστον εστι μαθητη σφ It is best for me to become thy γενεσθαι.

7. Lastly, The relative, instead of being governed by the

^a See Jones's Greek Grammar.

Perhaps the construction of neuters plural, with verbs singular, may be accounted for, by conceiving the same association of ideas; neuter, and inanimate objects, being considered *generally*, but animate agents, *individually*.

^b The Latins have sometimes imitated this idiom; as, *Scin' me in quantis sim gaudiis.*

^c The Latins, sometimes, imitated this idiom; as,
Uxor invicti Jovis esse nescis. Hor.
Sensit medios delapsus in hostes. Virg.

^d The Latins imitated this idiom, also, in allowing a substantive verb to be preceded by any case, except a genitive; as, .
Mihi negligenti esse non licet.

verb on which it depends, is, very commonly, attracted into the same case with its antecedent; as,

Χρωματας οις εχω, for χρημασιν & *I use the things that I possess.*
εχω.

8. As to the antecedent's being attracted into the same case with the relative, it may be considered as nothing more than the full expression of what is commonly uttered elliptically; for the relative is an adjective, having its substantive always understood, if not expressed, as,^a

Αγοντες παρ' ω ξενισθωμεν Μνασω- *Bringing (Mnaso), with which*
νι, is equivalent to Αγοντες Mnaso we should be lodged.
Μνασωνα, παρ' φι Μνασωνι ξε-
νισθωμεν.

II. ELLIPSIS.

9. In Greek, as in other languages, many words are usually omitted, which are necessary to complete the grammatical construction of sentences. These omissions were directed by local convenience, habit, and other causes, for which we cannot now account; but they are such as a native could easily supply; and, in general, may be understood, by a careful reading of the best authors. Those ellipses which occur, most regularly, are reducible to the following heads.^b

10. *Substantives understood.* Whenever the substantive expressing the *person or thing owned, or possessed*, has been distinctly mentioned, or alluded to, before; or when the nature of the expression is such as to suggest it, that substantive may be omitted; as,^c

Επραφην εν πατρος (οικιᾳ).

*I was reared in my father's
(house).*

* The Latins have adopted this manner of expression also; as,

Qui fit Mæcenas, ut nemo, quam sibi sortem,
Seu ratio dederit, seu fors objecerit, illa
Contentus vivat. *Hor.*

^b The reader who would wish to enter more minutely into this subject, will find much satisfaction in reading Bos's *Ellipses Græcae*.

^c This practice is common in other languages, although more frequent, and regular, in Greek.

Ventum erat ad Vestæ (templum). *Hor.*

And thus we say, "I have been at St. Paul's" (church); and the like..

Αλεξανδρος, δ (υιος) Φιλιππου.

Philip's Alexander, i. e. Alexander, (the son) of Philip.

Ολυμπιας, η (μητηρ) Αλεξανδρου.

Olympias, (the mother) of Alexander.

Διαιταν ειχεν εν Κραιστου (βασιλειοις).

He had his diet in Cræsus' (palace).

11. When a part of any thing is meant, the word *μερος* is almost always omitted; as,

Φαγομαι (μερος) αρτου.

I eat (part) of the bread.

12. In many instances, adjectives are placed absolutely, agreeing with their substantives understood; the nature of the sentence readily suggesting the substantive; as,

Εστι πασιν (ανθρωποις) δηλον

It is evident to all (men).

Εν φιλιᾳ (χωρᾳ) εσμεν.

We are in a friendly country.

Εν ολιγῳ (χρονῳ).

In a little time.

13. To this principle may be reduced the substantive nature of adjectives put absolutely, with the neuter article; as,

Το καλον (χρημα).

Beauty.

Το ευγενες (χρημα).

Nobility.

Το αμελεις (ηθος).

Negligence.

14. Also such adverbial phrases; as,

Τη μεν (μεριδι), τη δε (μεριδι).

Partly, partly.

15. And, frequently, the nature of the subject suggests the substantive understood; as,

Επεμψα προς αυτον (αγγελον, η επιστολην).

I sent (a messenger, or letter) to him.

Αραντες (την αγκυραν)

Having weighed (anchor).

16. *Adjectives* are seldom omitted, except when they have been already inserted in the sentence, and would become tiresome, by repetition; an ellipsis, common in all languages; as,

Σπουδαιοι γονεις, και (σπουδαιοι) Good parents, and (good) sons.
υιοις

17. The pronominal adjectives, *τις* and *εις*, may be often supplied, instead of *μερος*, before a genitive plural; as,

Σωκρατης εστι (τις η εις) των σο- Socrates is (one) of the wise φων.

18. The antecedents *τοσος* and *τοιος*, or *τοιουτος*, are frequently understood, before the respondents *όσος* and *οίος*; as,

Πινουσι (τοσον) όσον εστιν ἀρπασαι. *They drink (as much) as they can snatch.*

Χαιράδεις πολλαὶ εἰσι, δι' ὧν ουχ οἵατε εστι πλειν (οὐκ εστι τοιούτα χρηματαὶ οἵα πλειν). *There are many rocks, through which it is impossible (there is no such thing as) to sail.*

Ουχ οίοι τε ησαν αυτοὶ ποιησαῖ. (οὐκ ησαν τοιουτοὶ οίοι αυτοὶ ποιησαὶ εδύναντο.) *They were not able to do it. (They were not such persons as were able to do it.)*

19. *Verbs* are seldom omitted, except in order to avoid repetition. In one instance, however, the ellipsis is frequent. When a strong imperative is required, the verb, which would, regularly, be in the imperative, is put in the infinitive; and *ὅρα*, *βλεπε*, or the like, is understood; as,

(Ὅρα) μη ποιειν τοῦτο. *(See that you) do not this.*

20. *Participles*, particularly of substantive verbs, are, frequently, omitted, after the article; as,

**Ο το διαδημα (εχων).* *He that (has) the crown.*
Πατηρ ἡμων, ὁ (ων) εν τοις ουρα-ven. *Our Father, who (art) in heaven.*

21. *Prepositions* are, very commonly, omitted, before cases that follow words, which have no influence upon them; or whose influence requires different cases from those by which they are followed; as,

Μαλα (κατα) θυμον εχολαθη. *He was greatly enraged (in) his mind.*

Πορρω (απο) της πολεως. *Far (from) the city.*

Διωκειν (περι) θαυματου. *To accuse (of) a capital crime.*

22. *Conjunctive and adverbial particles* are seldom omitted. It is not uncommon, however, to find an ellipsis of those that convey a subjunctive meaning; which, indeed, is usual, in other languages; as,

**Ορα (ινα) ποιησης.* *Vide (ut) feceris.* *See (that) you make.*

23. We sometimes find *μεν*, also, without its respondent *δε*; and *vice versa*; as,

Ιατρος ονομ (μεν) εχουσα, τ' εργα δ' ον. *Having the name, but not the deeds of a physician.*

Φοιτα γ' αλλοτε μεν προσθ' Ἐκτό-
ρος, αλλοτ' (δε) οπισθεν. *He goes sometimes before Hector,
and sometimes behind him.*

24. The foregoing are almost the only instances of ellipses, that occur with a frequency approaching to regularity. Many other expressions are found, sometimes elliptical, and sometimes complete, according to the pleasure of the writers.

III. PLEONASM.

25. In order to express ideas strongly, without instituting any direct comparison of them with others, the same words are sometimes repeated, or synonymous ones used.^a

26. Nouns Substantive, and Adjective.

Αγριου, αγριου ἐλκος.	<i>A cruel, cruel wound.</i>
Συν Χριστῳ ειναι, πολλῳ μαλλον κρειστον.	<i>To be with Christ, is far better.</i>
Επεμψεν δι Κροισος ει Δελφους κρητηρας δυο μεγεθει μεγαλους. ^b	<i>Craesus sent to Delphi two bowls exceedingly large.</i>

27. Verbs.

Οχοντο απιουτες.	<i>They departed quickly.</i>
Οφελον κατευθυνθειησαν αι ιδοι μου. ^c	<i>O that my ways were directed.</i>
Βασκ ιθι.	<i>Go quickly.</i>

^a This practice is founded in nature; thus, infants naturally repeat epithets, as “good, good,” to express a high degree. This primitive manner of expression is used, with great beauty, in the ancient Hebrew and Celtic languages. Thus,

קָרָא וְהִי אֶלְךָ וַיֹּאמֶר קְדוֹשׁ קְדוֹשׁ יְהוָה צָבָאוֹת.
And one cried to another, and said, Holy, holy, holy, is the Lord of hosts.

Isaiah, vi. 3.

In the Celtic language, synonymous epithets are more used; and, in the choice of these, a correspondence, in initials and cadences, is studied; so as to give, at once, melody of sound, and harmony of expression; while, by different shades, as it were, of the same colour, the picture is completed: thus,

An curaidh, crodha, calma, Conlaoch, *The gentle, valiant, hero Conloch.*

^b This idiom is borrowed from the Hebrew, which language, having no superlative degree, expresses it by two words of the same import; as, תַּךְנֵה אֲפֻלָּה darkness of obscurity, i. e. very thick. Exod. x. 22.

^c The double optative, in this expression is exceedingly beautiful; and completely justifies the departure from the common rule, which requires οφελον to be followed by the infinitive.

Αλογ ακουστετε, και ου μη συνητε.^a

Δος ανυσασα. ^b

Βη δ' ιμεν αν' τε μαχην.

Απεκριθη και ειπε. ^c

*By hearing ye shall hear, and
not understand.*

Give me instantly.

*And he went eagerly up the
battle.*

He answered and said.

28. In some instances there appears to be a pleonasm in the use of *ειναι*, when there is really none; for, by analysing the expressions, we shall find every word have its own distinct force; as,

Ουκ αν ψευδοιντο ἔχοντες ειναι. Verbatim, *ουκ αν ψευδαιντο, they would not be lying, έχοντες, willing, ειναι, to be, i. e. They would not be willing to be lying.*

Ουτε πυρος ἔχω ειναι ἀπτομαι. Verbatim, *ουτε, neither; πυρος, fire; έχων, willing; ειναι, to be; ἀπτομαι, I am touching, i. e. neither am I willing to be touching fire.*

‘Εκω ειναι επιλαθομενος, not, *willingly forgetting, but willing to be after forgetting.*

29. *Prepositions* are, sometimes, and *Particles*, very frequently, repeated, or synonymous ones used, especially negatives. It is not, for a moment, to be imagined that the Greek language, which is so extremely accurate and energetic, in all its parts, could admit the use of one superfluous word. What is said therefore of *expletive* particles, proceeds only from the ignorance of those who use the expression, and who would conceal their own incompetency to explain the minuter parts of the Greek language, under a grievous charge against the writers of it. At the same time it is evident, that the same pleonasm is used, with respect to particles, and for the same purpose, as in the other parts of speech; thus,

Αμφι περι κρηνην.

Ου μη σε ανω.

Round about a fountain.

I will not at all leave you.

^a This idiom is, also, adopted from the Hebrew original; viz. *בְּנֵי שָׁמַן* *וְאֶל-* *שָׁמַן*.

^b The double past tense, in this command, is incapable of being expressed in any other language.

^c It has been ingeniously conjectured that the augment of verbs is a remain of an original method of repeating the verb, to express time past; as, *τετυφα* for *τυπ-τυφα*. Hence the Attics use *ολ-ωλα*, for *ωλα*, and the like. See Jones's Greek Grammar. *Απεκριθη* is very frequently used, at the beginning of a speech, particularly in the New Testament, where it signifies only, that what is said, followed in consequence of some circumstances then, or before, mentioned. In this sense it is equivalent to *αρα*, or *επειτα*, in a similar situation; as *τον δ' αρημειθετο*. *Τον δ' ημειθετ' επειτα*. Therefore, or thereupon, he answered to him.

Ταῦτα δ' οὐ παῖδιν αὐτὶς ἀποιστεῖν
ἀκεῖς ἵπποι.

Αμην, αμην λεγω ὑμῖν.

Αὐταρ αὖ Ζευς δῶκε (σκηπτρού).

*But the swift horses shall not bear them away back again.
Verily, verily, I say unto you.
Again (or next) then Jupiter gave the sceptre.*

To *αμην*, is equivalent *τοι*, i. e. *τούτῳ* (*χρηματί*), or, *τῷ* (*εργῷ*), *in this thing, really*, which is often repeated, especially after *γαρ*, *τοι γαρ τοι, for really, really*.

30. Upon the same principle that the preposition which follows a verb, or noun, must be of the same import with that verb, or noun, particles corresponding to the sense of the words with which they are connected, are very frequently used; as

Μιν παῖδιν αὐθὶς ανήσει θύμος α- His bold spirit will return him
γηγνωρ. back again.

IV. ΑΝΑΚΟΛΟΥΘΙΑ.

31. This kind of expression is, when a term is used absolutely in the nominative, in the beginning of a sentence, though a more regular arrangement of ideas required it to be placed farther in the sentence, and in an oblique case; and *vice versā*; as,

Ο δε Ασσυριος, εγω μεν οιμαι ἵπ-
πεας αξειν (for τον Ασσυριον).

Λεγουσι δὲ ήμας, ὡς ακινδύνου βιον
ζωμεν.

The Assyrian, I think that he will bring cavalry; for, I think that the Assyrian, &c.

They say that we live a life free from danger.

32. To this principle may be reduced such expressions as the following :^a

Πολλὴ γαρ ἡ στρατια ουσῃ, οὐ πα-
σης εσται πολεως ὑποδεξασθαι.

For, the army being numerous, it will not be in the power of every state to accommodate them.

^a This corresponds to the nominative absolute, in English, as will be seen, by comparing the Greek words with the translation.

Instances of *ἀνακολούθια* are to be found in all languages. If too frequent, they would be disgusting; but, occasionally used, give a pleasing variety and animation to plain narrative, or didactic style; as,

—Quæ prima solo ruptis radicibus arbos

Vellitur, hinc atro linquuntur sanguine guttae. *Virg.*

Quæ quatuor, quanquam inter se colligata atque implicata sunt, tamen ex singulis certa officiorum genera nascuntur. *Cicer.*

He that planted the ear, shall he not hear? *Psalm xciv.*

Such are a few remarks upon the most striking, and general idioms of the Greek language. The following observations, on the idiomatical use of certain parts of speech, will assist the learner, in forming an idea of it.

V. ARTICLE.

33. The article corresponds, in its general use, to the definite article, in English ; as, *αὐθρωπός*, *a man* ; *ὁ αὐθρωπός*, *the man*.

34. In arrangement, the article precedes its noun ; but, when two or more nouns, with articles connected with each of them, come together, the prior article agrees with the posterior noun ; as,

Oἱ τὴν τῶν ἀπαντῶν φροντίδα εχούντες. *They who have the care of all the things.*

35. But besides the use of the article, which is common to Greek, and English, it is frequently used, in Greek, where the expression, in English, could not correspond, without understanding it as elliptical ; or, at least, more emphatical than the Greek appears to be.^a

36. Thus the article is, often, used before proper names ; as, *ὁ Σωκράτης*, *Socrates*. In English, we prefix it only to the plural of such words ; as, *the Addisons*.

37. The names of abstract ideas also, are, usually, specified, in Greek, by the article ; as, *ἡ ἀρετή*, *virtue* ; *ἡ κακία*, *vice*.^b

38. When the force of the possessive pronoun is included in the nominative to the verb, the following noun, commonly,

^a The subject of the Greek article has been, lately, investigated by the Rev. T. F. Middleton, in his *Doctrine of the Greek Article*. In this ingenious treatise, he gives a multitude of rules, and examples, to show when the article is to be used, and when omitted. But, as the greater number of such rules are liable to exceptions, it appeared unnecessary to transcribe any of them. These observations were written, before Mr. Middleton's work was known to the author : and, in the general principles, appear to coincide with his view of the subject. After all that can be said upon it, nothing but practice, and the careful reading of the best authors, can be a guide to the writer in Greek, as to the insertion, or omission, of the article.

^b The French language approaches more nearly to the Greek idiom, in such expressions as these ; thus, *la vertu*, *le vice* ; *j'ai mal à la tête*.

has the article; as, *ἀλγεω την κεφαλην*, *I have a pain in my head.*^a

39. With the infinitive (which mood expresses a *substantive* state of *being, action, or passion*) the neuter article is used, in all the cases of the singular, with strict propriety. The Latins, and even the English, have a very vague method of translating this Greek idiom; as,

<i>το εργν,</i>	<i>amare,</i>	<i>to love.</i>
<i>του εργν,</i>	<i>amandi,</i>	<i>of loving.</i>

Where we may observe that the nominative only is properly translated, and used, accordingly, as the subject of a verb, as, *amare est jucundum, to love is pleasant.* The other cases are rendered by the inflections of the gerund, in Latin, and by the present participle in English.^b

40. The article is, frequently, used with a participle put absolutely in the number, gender, and case of the substantive understood. This is perfectly agreeable to the English idiom; but the ellipsis is much more correct, and definite, in Greek, than in English. For we always supply the word *person*, or *thing*, whereas the Greek often requires the identical word to be inserted: as,

<i>'Ο (αὐθόπος) ερχομένος.</i>	<i>The (person) coming.</i>
<i>Χάρις χαριν εστιν ή (χαρις) τικ-</i> <i>τουσα.</i>	<i>A favour is the (thing) pro-</i> <i>ducing a favour.</i>

The Latin idiom requires such expressions to be made by the relative, and indicative; which is also admissible, both in Greek and English; as,

<i>'Ο τυπτων,</i>	<i>ὅς τυπτει,</i>	<i>qui verberat,</i>	<i>he who strikes.</i>
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41. That the article is, originally, a prounoun, appears, from the frequent use of it, by the early Ionic, and Doric writers, in place of different pronouns; as,

<i>Λογιωτατοι εισι των (ών) εγω εις διαπειραν απικομην.</i>	<i>They are the most ingenious of any whom I know.</i>
<i>Αρτους τους (ούς) εκεινοις ονομα- ζουσι Κυλληστης.</i>	<i>Bread which they call Cylles-tis.</i>
<i>Την (εκεινην) δ' εγω ου λυσω.</i>	<i>But I will not release her.</i>

^a See Note ^b, page 215.

^b Yet some of our old English poets followed the Greek idiom more strictly; as,

“ For not to have been dipp'd in Lethe's lake
Could save the son of Thetis from to die.”

Ο (εκείνος) γ' ὡς ειπων.
Τῷ (τούτῳ) νῦν ἡσαι οὐειδίζων.

*He having spoken thus.
For this reason, you now sit
reviling.*

42. And even, after the Attic writers had begun to observe a regular distinction between the article and pronoun, they frequently used it, nearly in the same manner with the ancients; as,

Καν ἵπ' εχθρού τῷ (τινὶ) τούτῳ συμβανῆ.

And if this should happen to a person by an enemy.

Τῷ (τούτῳ) ὑμεῖς ὅταν ειπω.

When I say this word ye.

Οὐ λεγούσι τῷ (εκείνῳ) διατί.

They do not say that word for what.

Ο δ' Ἰησοῦς ειπεν αὐτῷ τῷ (τούτῳ), εἰ δυνασαι πιστευσαι, πάντα δυ-

Jesus said unto him this, if thou canst believe, all things are possible to the believer.

Ἄγθ' ὅτου (οὐ τινὸς).

For what cause.

Ἐφ' ὅτῳ (φ τινὶ).

In what affair.

VI. NOUNS SUBSTANTIVE AND ADJECTIVE.

43. From the three persons, singular, of the perfect passive, of many verbs, are formed three nouns; the first denoting *the effect, or thing done*; the second, *the doing of it*; and the third, *the doer*; as,

πεποιηματι,	πεποιησαι,	πεποιηται.
ποιημα,	ποιησις,	ποιητης.
poem,	poetry,	poet.
πεπραγματι,	πεπραξαι,	πεπρακται.
πραγμα,	πραξις,	πρακτης, ορ πρακτηρ.
thing done,	action, or doing,	doer.

44. The Greeks express certain ideas by the peculiar terminations of derivative adjectives; thus,

From *εικος*, *like*.

Αυθρωπος, *a man*.

αυθρωπικος, *manlike*,

Βασιλευς, *a king*.

βασιλικος, *kingly*.

From *ειδος*, *similitude*.

Πυρ, *fire*.

πυρωδης, *fiery*.

Δροσος, *dew*.

δροσωδης, *dewy*.

From δῃ, apparently an abbreviation of *ειδος*.

Πηλευς, *Peleus*.

Πηλειδης, *the son of Peleus*.

Έκτωρ, *Hector*.

Έκτοριδης, *the son of Hector*.

From *οἷος*, like, such as

Πᾶς, all.

Φιλεω, to love

From *τρόπος*.

Πρᾶσσω, to do

From *οἶμος*, a way.

Βίος, life.

Παράδοσις, surrender

παντοῖος, of every form.

φιλητός, lovely, such as to be loved.

πρᾶξις, that must be done.

βιωσιμός, worth living.

παραδῶσιμός, liable to be surrendered, in the way of being surrendered.

With others too tedious to enumerate, which will be learned by practice.

45. To denote a person of rank, he is represented as surrounded with attendants; as,

Οἱ περὶ Αλεξανδρὸν. Alexander.

Πολλοὶ εἰληνθεῖσαν πρὸς τὰς περὶ Μαρθὰν καὶ Μαριαν Many had come to Martha and Mary.

46. Yet the periphrasis is sometimes used to include the attendants also. This, however, is seldom done; and the context will show whether they are included or not; as,

Οἱ περὶ τὸν Κύρον. Cyrus and his soldiers.

47. On the same principle that plurality implies dignity, nouns are often put in the plural, although the things which they signify are singular; as,^a

Ἐν τοῖς οὐρανοῖς. In heaven.

48. If the person were eminent for any particular quality, it is expressed, with his name in the genitive; as,

Ἄξετε δὲ Πριαμοῖος βιηγ. Ye shall bring the vigour of Priam (i. e. Priam).

Μενοὶς Αλκιγοοί. The energy of Alcinous (i. e. Alcinous).

49. This is sometimes expressed by an adjective derived from the proper name; as,

Δαινυμένοις κατὰ δώμα βιηγ. Ετεο- Banqueting in the house of the Eteoclean vigour (i. e. of the brave Eteocles).

^a The same principle is recognized in English, French, &c., in which languages an individual is addressed, in the second person plural. The Germans carry this manner of expression to a most absurd length, for they address a person of consequence, in the third person plural; as,

Mein Herr, Sie erzeugen mir viele Freundschaft.
Sir, they (you) express much friendship for me.

50. To denote a *great* or *important thing*, *χρῆμα* is used, with the genitive of the thing ; as,

Σὺν χρῆμα γίνεται μέγα. *There is a mighty boar.*
Τὸ χρῆμα τῶν νυκτῶν ὅσον απέρα- *How endless is the night !*
τον.

51. A name of distinguished eminence is often joined to a substantive, or adjective, as countenancing, or strengthening it ; as,^a

<i>Αστειος τῷ Θεῷ</i>	<i>Beautiful to God</i> (i. e. <i>very beautiful</i>).
<i>Εστας μεγας ενωπιον του Κυριου.^b</i>	<i>He shall be great before the Lord</i> (i. e. <i>very great</i>).
<i>Οτ' επιβροση Διος ομέρος.</i>	<i>When the flood of Jove</i> (i. e. <i>impetuous shower</i>) <i>descends.</i>
<i>Βαθυκητεα ποντον.</i>	<i>The whale-deep</i> (i. e. <i>very deep</i>) <i>ocean.</i>

52. To express a *quality* which has entire possession of the subject, the adjective specifying that quality, is turned into the possessive case of a corresponding substantive ; as,^c

<i>Ο κοριτης της αδικιας.</i>	<i>The entirely unjust judge.</i>
<i>Αἱρεσεις απωλειας.</i>	<i>Totally pernicious heresies.</i>
<i>Σωμα ταπεινωσεως.</i>	<i>The entirely humble body.</i>

53. To the same principle may be referred such expressions as the following ; viz,^d

<i>Χαλδαιων παιδες.</i>	<i>The Chaldeans.</i>
<i>Τιες Αχαιων.</i>	<i>The Grecians.</i>

^a This is, originally, a Hebrew idiom, and occurs, frequently, in the Bible ; as,

צַדְקָה כְּבָרִיר אֶל

Thy righteousness is like the mountains of God (i. e. *the great mountains*).

It is not improbable that the expression of the Centurion at our Saviour's crucifixion, *Αληθως νιος Θεου ην ούτος*, *Truly this was the Son of a God*, is equivalent to *διοτρεφης βασιλευς*, *a divine-bred king*, or the like. Especially, as they are the words of a heathen, and are rendered by St. Luke *Οντως, δικαιος ην δ ανθρωπος ούτος*, *Really this was a righteous man.*

^b Thus also,

גָּבָר צִיר לִפְנֵי יְהוָה

A mighty hunter before the Lord (i. e. *a very great hunter*).

^c This very expressive idiom is borrowed from the ancient Hebrew and Celtic languages ; as,

בְּנֵי חֲמוֹתָה

Sons of destruction (i. e. *persons appointed to die*).

Lucht na bhfiacha, *The people of debts* (i. e. *the debtors*).

^d We use the same mode of expression, but instead of referring to our *progenitors*, we mention our *country*, as the common parent of all ; thus, *The sons of Albion*, of *Erin*, &c. Thus also we say, after the Hebrew, *A man of sorrows.*

(Ανθρωπος) γαστρος ἡττων.
 (Ανθρωπος) ερωτος ελαττων.

A glutton — a slave to appetite.
A slave to love.

54. The positive degree, with the article, is often used to express a superlative sense, exactly according to the English idiom ; as,

Οιουται οι πολλοι.

The many are of opinion.

55. We sometimes, also, meet with such expressions as these :

Μονος των αλλων ουκ εκλαιον.

I alone of the others was not lamenting.

Οκυμορωτατος αλλων.

Most short-lived of the others.

These solecisms are to be found in the writings of respectable English, as well as Greek authors ; but they should rather be understood than imitated.

56. Besides those combinations of numbers, which are expressed in Greek, as they are in Latin, an idea of such expressions, as are peculiar to Greek, may be acquired from the following examples :

Εικοσιν ετη, ἑνος δεοντος.^a

Nineteen years.

Δυοιν δεοντα, ἑκατον ετη.

Ninety-eight years.

Ξενοκλειδης, πεμπτος αυτος.

Xenocrides, with four others.

Ογδοον Νωε εφυλαξε.

He preserved Noah, with seven others.

Τεσσαρακοντα (πληγας) παρα μιαν ελαθον.

I received thirty-nine stripes.

Ενιαυτοι εβδομηηοντα παρεχονται ἡμερας πεντηκοντα, και διηκοσιας, και ἑξακισχιλιας, και δισμυριας.

Seventy years furnish twenty-six thousand, two hundred, and fifty days.

Η ψυχη ακμαζει περι τα ἑνος δειν πεντηκοντα ετη.

The mind is vigorous about the forty-ninth year.

Ιππεας εις εκτακισχιλιους αγει.

He brings about eight thousand horse.

Σταδιοι τριακοντα προς τοις ἑκατον.

An hundred and thirty furlongs.

Οκτω επι τοις ευνευηκοντα ετη.

Ninety-eight years.

Παρ' ἑνα, τοσουτοι.

As many, wanting one.

Ην ὁ Ιησους ὥσει ετων τριακοντα αρ-
ξαμενος.

Jesus began to be about thirty years old.

Τρεις προς τοις τριακοντα.

Thirty-three.

Ιππεας ου πολυ λειποντες ἑξακι-
σχιλιων.

Not much less than six thousand horse.

^a Thus the Latins say,
Unde octoginta annos natus.

Seventy-nine years old.

The French use *moins*, in the same way ; as,
Trois heures moins d'un quart.

Within a quarter of three o'clock.

VII. PRONOUN.

57. In the use of the *possessive pronouns* there appears a remarkable affinity between the Greek and English languages; as the genitives *εμου*, *σου*, &c. are frequently used for the possessive *εμος*, *σος*, &c.: just as *my*, *mine*, *thy*, *thine*, in English; as,^a

Εταιρος εμος, or *εμου*.

My, or *mine associate*.

Ομματα σου, or *σα*.

Thy, or *thine eyes*.

58. This practice of using the primitive genitives, and the possessive pronouns, indifferently, has given rise to some expressions, that have an odd appearance to a learner; as

Ευνοιᾳ ερω τη ση.^b

I will speak for love of you.

Ουκ αισθανεται Λακεδαιμονιους, φο-

*He does not perceive that the
Lacedemonians are desirous
of declaring war, for fear of
us.*

θω τῳ ἡμετερῳ, πολεμησειοντας.

*The gift of thee alone.
Justifying the great fame of my
father and my own.
Remaining in our house.*

Το σον μονης δωρημα.^c

The gift of thee alone.

Αρνυμενος πατρος μεγα κλεος ηδο-
εμου αυτου.

*Justifying the great fame of my
father and my own.*

Μενων εν ἡμετερου (οικῳ) for ἡμων,

Remaining in our house.

ορ ἡμετερῳ.

59. To express identity of person, or possession, the Greeks use compound pronouns; thus,

εγω αυτος } I myself. συ αυτος } thyself. ις αυτος } himself, &c.
εμαυτου } σεαυτου.

In the use of *έαυτου*, it is remarkable, that we sometimes find it joined with pronouns of the first and second person; as,

Ουδ' αναλαβειν έαυτους αν ηδυνηθη-
μεν. *We could not have recovered
ourselves.*

60. The pronoun *τις*, as an indefinite, corresponds, pretty nearly, to the French indeterminate *on*, from which we have adopted a peculiar use of the word *one*; as,

Ειποι αυ τις. *On diroit.* *One would say.*

61. And to limit this indefinite expression to an individual,

^a It is questionable, however, whether *my*, *mine*, *thy*, *thine*, should be called genitives, or only possessives, corresponding with the French *mon*, *mien*, *ton*, *tien*; or more probably formed from the German *meiner*, *mein*, *deiner*, *dein*. In the latter language, however, the genitive case is not used for the possessive pronoun.

^b So, *Amor Dei, The love of God to us, or of us to God.*

^c So, in Latin, *Ut sua unius gratia esset, That it might be his own favour alone.* Livy.

the Greeks use a compound word, exactly corresponding to the English ; as,

Ο δεινα, του δεινος, τον δεινα εσηγγ- γειλε. Such a one, the son of such a one, accused such a one.

62. The different relations of *quality*, *quantity*, and *numbers*, are expressed by pronominal adjectives, compounded with the article ; thus,

<i>το, the.</i>	<i>τοιος, of the kind.</i>	<i>τοσος, of the number.</i>	<i>τηλικος, of the size.</i>
<i>δ, which.</i>	<i>οιος, of which kind.</i>	<i>δοσ, of which number.</i>	<i>ηλικος, of which size.</i>
<i>πο; what?</i>	<i>ποιος; of what kind?</i>	<i>ποσος; of what number?</i>	<i>πηλικος; of what size?</i>
<i>δπο, what.</i>	<i>δποιος, of what kind.</i>	<i>δποσος, of what number.</i>	<i>δπηλικος, of what size.</i>

and from *ωτος, this,*

τοιουτος, of this kind; *τοσουτος, of this number;* *τηλικουτος, of this size.*

VIII. VERB.

VOICES.

63. Besides the *Active* and *Passive voices*, in the use of which the Greek language does not differ materially from the Latin, the *Middle voice* is used to express *what we do directly to ourselves* ; or *to another, having a reference to ourselves* ; as,

Εβλαψαμην.

I hurt myself.

Ειρατα έσταμενος.

Having put on his clothes.

64. Hence verbs of *gesture, motion, and sensation*, are generally in the middle form ; as,

Ἐζομαι, I sit;

πορευομαι, I go;

αισθανομαι, I perceive.

65. In many instances, the relation to self is not very clearly distinguishable ; and this is particularly the case with the later writers, such as Plutarch, Lucian, Herodian, &c. which probably arose from their familiarity with the Latin, in which language this nice distinction is unknown. Although even Demosthenes sometimes uses the middle voice, in a transitive sense. In the writings of the ancient authors, Homer, Herodotus, Xenophon, &c. the distinction between the active and middle voice is much more strictly observed. In fact, it is impossible to reduce to any universal rules the use of particular words, and phrases, established by custom ; and which, though seeming irregular to a foreigner, must have been completely familiar to a native. The following observations may be sufficient to inform the reader, when a middle verb is *transitive*, and when *reflected* ; but *practice* only, and the careful imitation of the best authors, can direct the writer, when to use the middle, and when, the active voice.

66. *First*, When a middle verb has no object expressed ; or is followed by one corresponding to its agent, it is evidently reflected ; as,

Παρεσκευασαμην μεν εγωγε μαχεσθαι, is equivalent to παρεσκευασα εμαυτον κ. τ. λ.^a

Εγων εμε λυσομαι. I will redeem myself.

67. The same is the case, if a word corresponding to its agent, or subject, is expressed, or clearly understood after it, in the dative, as the end to which the action tends ; as,

Ο γαρ ηλθε θωας επι νηας Αχαιων, Λυσομενος τε θυγατρα (έαυτω). For he came to the swift ships of the Grecians ; being about to redeem his daughter, for himself.

Ενοσφισατο (έαυτω) απο της τιμης. He secreted part of the price for himself.

68. *Secondly*, When a middle verb is followed by any of those cases that other transitive verbs require, but not of a word corresponding to its own agent or subject ; and does not manifestly admit of such a word being supplied, in the dative, it is completely transitive ; as,

Ποιησομα τον λογον. I will form the discourse.

69. *Thirdly*, The present and imperfect middle, which agree in form with the same tenses, in the passive voice, are generally distinguished from them, in construction, by the passive being followed by a genitive of the agent ; as,

Εβλαπτομην. I was hurting myself.

Εβλαπτομην υπο σου. I was in hurting, by you.

70. But in Greek, as in Latin, there are many deponent verbs which are inflected in the middle and passive voices, while their signification is transitive ; whereas many neuter verbs are used, chiefly, in the active voice ; as, φθεγγομαι, I speak ; μενω, I remain.

71. Besides these, certain verbs have come, by custom, to be used in particular tenses, with a signification different from that of the voice in which they are found ; thus,

Ολλυμι, to lose. perf. mid.^b

Ο νιος μου ην απιλωλως. My son was lost.

^a The use of the middle voice is evidently taken from the Hebrew Hith-pael, which signifies what we do to ourselves ; as, תִּתְהִלֵּת *he did teach himself*. In the same manner the Celtic expresses verbs in a reflected form ; as, ta me mo chomhnuidh, *I live*. Following which manner of expression, the French say, je me leve, *I rise*.

^b What grammarians call the perfect, and pluperfect middle, are really only other forms of the same tenses in the active voice. Few verbs have both these forms ; and, when they do occur, their signification is precisely the same.

**Αλισκω, to take. 2. aor. act. et perf. act.*

Γυναικες ἐαλωσαν πωσατ.

All the women were taken.

Ψευδομενος ἐαλωκα.

I have been caught in a falsehood.

Βαινω, to go. 1. aor. εβησα, I caused another to go. 2. aor. εβηγ, I went.

**Ιστημι, to set. 1. aor. εστησα, I placed. 2. aor. εστηγ, I stood.*

72. The passive aorists of some verbs are used, frequently in a middle sense; and the perfect passive in a transitive one; as,

**Τος χρυμα μεγιστον ανεφανη ήμιν εν τη χωρᾳ. A monstrous boar has appeared in our country.*

**Ως εγω τοιουτο τι διαπεπραγμαι. That I have done such a thing.*

Instances of this kind are not very numerous; and the context will always enable the reader to ascertain the sense in which the verb is used.^a

MOODS.

73. Besides the use of moods common to Greek and Latin, the Greeks use the optative mood, to express *a wish*, or *desire*; as,

Εξενθοις Γαλατεια, και εξενθοισα λαθοιο, O Galatea, I wish that thou wouldst emerge from the sea,

**Οπτερ εγω νυν ὡδε καθημενος οι καδ' απενθειν. and, having emerged, forget, as I now do, sitting here, to depart home.*

^a Many verbs appear to be used, transitively, in the passive aorists, which are not really so; the following accusative depending on *κατα* understood; as,

*Ου φοβηθεντες (κατα) την τοτε Θη- Not being alarmed at the power which
εαιοις βωμην ὑπαρχουσαν. the Thebans then possessed.*

Ακουο signifying *to be called*, and *εχω* *to be*, are improperly classed with verbs which have a middle, or passive signification, under an active form. The nominative following the verb, depends upon *attraction* to the agent preceding, and is, generally, connected with an infinitive understood; as, (see obs. 5.)

Σαμαρειτης ακονει (ονομαζεσθαι or κληθηναι,) και δαιμονων. He is called (hears himself named, or called) a Samaritan and a demoniac.

Εχ' ἡσυχος.

Be quiet.

This is not more singular than if it were expressed,

Φησι Σαμαρειτης ειναι. *He says that he is a Samaritan.*

Indeed, words taken thus, *materially*, are seldom inflected; *ρῆμα, verbum*, or the like, being understood as the object of the verb; as,

**Τμεις, ω αιδρες Αθηναιοι, το δε (ρῆμα) Υε men of Athens, but when I say ye. νμεις δταν ειπω.*

So Horace,

Frater, pater adde.

Ειη το μυθωδες λαβειν ιστοριας I wish the fabulous to have the
οψιν.

74. As the *propriety*, or *expediency* of desire, depends, frequently, on *certain circumstances*, or *conditions*, it was usual to join conditional particles to the expression of volition ; as,

Η^η νεν γηθησαις Πριαμος Πριαμοιο τε παιδες Truly Priam, and the sons of Priam, would rejoice as they desire.

Αλλοι τε Τρωες μεγα κευ κεχαροιατο Θυμφ. And the other Trojans would exult greatly in the gratification of their passion.

Ει σφωιν ταδε παντα πυθοιατο μαργαμενοιν. If they learn, what they wish, all these things about you two contending.

75. In this subjunctive sense not only the *inclination of will*, but the *determination of judgment* is expressed by the optative ; whatever a person might be induced to do, think, believe, &c. whether agreeable, or not, to his wish ; as,^a

Ουκ οιδα τινι αν αλλω πιστευσειας, τοις σεαυτου οφθαλμοις απιστων. I do not know what other person you would be induced to believe, when you doubt your own eyes.

76. Even the indicative, in as far as condition can be attached to it, is frequently used, with subjunctive particles. But the distinction between it, and the subjunctive, is retained in the sense ; inasmuch as the subjunctive implies *uncertainty*, and the indicative *asserts positively*, or with a *precision nearly equal to positive assertion* ; as,

Ει μεν περι χαιρου τινος πραγματος προτιθετο λεγειν. If it was proposed to speak about any new thing — which it is not.

Αλλ' αγετ', αι κεν πως Θωρηξομενοις Αχαιων. But come, let us exert ourselves, if by any means we shall (not may chance to) arm the sons of the Grecians.

Καγω αν σε εφοβηθηγη, ει μη γδειν σε ονον οντα. Even I would surely have been afraid of you, if I had not well known that you are an ass.

^a The same observation may be made, with respect to the use of the optative mood, as of the middle voice. (see obs. 65.) When the Greeks became conversant with the Romans, in whose language the optative and subjunctive are the same, they gradually fell into some imitation of the Latin form of expression. Hence the use of the optative is with difficulty distinguished from that of the subjunctive, in many passages of the later Greek authors.

77. The imperative is expressed, with singular precision, in Greek. An *injunction in the nature of a request* is expressed by the subjunctive, with *ινα* understood; a *simple command*, by the imperative; and a *command in the nature of a threat*, by the infinitive, with *όρα, βλεπε, or σκοπει* understood; as,^a

Προς του πατρος, ω φίλτατου Ἐρ- *For the sake of your father, O*
μηδιον, μη καταλιπησ με. *dearest little Mercury, do*
not leave me.

Ειπε, ω Μενιππε, ου καλλιων σοι *Tell me, O Menippus, do not*
δοκω; *you think me handsomer?*

Μητι διατριβειν του εμου χολον. *Do not retard my anger.*

78. The same *urgency of command* is, sometimes, expressed by the subjunctive, with *βλεπε ινα* understood; as,

(*Βλεπε ινα*) *μη σε, γερον, κοιλησιν* *Old man, see that I may not*
εγω παρα νησι τηχειω. *catch you, at the hollow*
ships.

79. Besides the common use of the infinitive, as in Latin, it is completely a verbal noun, and is inflected as such with the article; as, (see obs. 39.)

Εκ του ὄφεν γιγνεται το εραν. *From seeing arises love.*

80. Hence the infinitive supplies the place of those verbal nouns, the gerunds and supines, in Latin. Except the ablative gerund, denoting the *agent*, which is expressed by a participle; as,

Καιρος του βοηθειν. *Tempus auxiliandi.*

Επεμψαμεν Τιμοθεον εις το στηρι- *Misimus Timotheum ad con-*
ξαι ύμας.^b *firmandum vos.*

Ποιειν αισχρον. *Turpe factu.*

·Ραδιος πολεμιζειν. *Facile bellatu.*

Ευεργετων αιτους εκτηταμην. *Benefaciendo acquisivi eos.*

TENSES.

81. In addition to what was said of the imperative mood (see obs. 77, 78.) it may be observed that this mood, in past tenses, combines the *future perfect* with an *urgent command*.

^a See more on the imperative, obs. 81.

^b Whether the preposition *eis* or *προς*, before the Greek infinitive, gave rise to the English sign *to*, is uncertain; the French *pour* is evidently taken from it; as,

Νυκτος και ήμερας εργαζομενος, προς το *Working day and night (pour ne pas*
μη επιβαρησαι τινα ύμων. *être de charge) not to be burthen-*
some to any of you.

This cannot be well expressed in Latin, but we have several such imperatives in English; in the passive voice, they are all such; as,

Ποιητον.	<i>Have done.</i>
Γενου.	<i>Become.</i>
Γραψον.	<i>Finish the writing.</i>
Ο μεν ληστης ούτος εις τον Πυριφλεγεγεθοντα εμβεβλησθω.	<i>Let this robber be cast into Puriphlegethon.</i>

82. Besides the past tenses common to other languages, the Greek aorists are of singular use and beauty.

The primary use of these tenses is to denote the time past, generally; without alluding to any other point of time, past or present; and without specifying whether the circumstance was beginning, going on, or ending. These tenses, therefore, are peculiarly convenient for historians, and used by them accordingly; as,

Ηλθον προς σε.	<i>I came to you.</i>
Επιψα εκεινον.	<i>I struck him.</i>

83. But there is a secondary, and very common use of the Greek aorists, which is, to express a thing as usual, or customary; as,

Ολιγος χρονος τας των φαυλων συνηθειας διελυσε.	<i>A little time usually destroys the confederacies of the wicked.</i>
Τψος που καιριως εξενηχθεν, τα τε πραγματα, δικην σκηπτου διηφορησεν, και την του ρήτορος ευθυς αθροαν εγεδειξατο δυναμιν.	<i>A sublime expression, when seasonably produced, like lightning, flashes through the subject, and shows, at once, the entire power of the orator.</i>

84. Other tenses are, sometimes, used in this consuetudinal sense: as,

Ου κε θεοις επιπειθηται μαλα τ' εκλυνο αυτου.	<i>The gods particularly regard the person who obeys them.</i>
Ως δε λεων, εν βουσι θορων, εξ αυχενα αξει ^a Πορτιος η βους.	<i>As a lion, springing among oxen, will break the neck of a heifer, or an ox.</i>

PARTICIPLES.

85. There is nothing in which the Greek language is more happy than in the use of participles. The Latin is very deficient, in this respect, having no present participle passive, nor

^a Thus also we say — a man shall have many good qualities, and yet be neglected.

Some tense is used in this consuetudinal manner, in every language. The Celtic has a distinct inflection of the verb for this purpose; as, ca bhfuil tu? Where are you now? ca mbiann tu? Where are you usually?

past participle active: but the English, although having few inflexions of the verb, approaches near to the expression of the Greek; thus,

Αμφ' ὅλα ελσαι κτεινομενους.

*To drive the (Grecians) in, or,
a killing^a around the shore.*

Τυψας.

Having struck.

86. As in English, so in Greek, many verbs, particularly those signifying an affection of the mind, are followed by participles; as,

Διετριβεν ερευνων.

He continued searching.

Θεου ου ληξω προστατην εχων.

*I shall not cease having God
for my defender.*

AUXILIARY VERBS.

87. The Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, μελλω, with the infinitive, is used. When that event is to follow *immediately*, the *present infinitive* is employed; when, at *an indefinite distance of time*, the future; as,

Ο τι μελλεις λεγειν.

Whatever you are about to say.

Μελλεις αρξειν.

He will govern hereafter.

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

Commencement, by γινομαι.

Εγενετο αυθρωπος απεσταλμενος.

There was a man sent.

Simple existence, by ειμι.

Ην διδασκων αυτους.

He was teaching them.

Ουκ ειωθως αν.

Not being accustomed.

Priority, by ὑπαρχω.

Τπηρξα εν ποιων σε.

I first served you.

Energy, by εχω.

Τον λογον σου θαυμασας εχω.^b

I have admired your discourse.

Αδελφην την εμην γημας εχεις.

You have married my sister.

^a From this use of the present participle, in English, it appears to be passive as well as active. In which, as in many other instances, the English follows, exactly, the ancient Celtic idiom; as, ta me in mo bhualadh, *I am in my striking*; i. e. *in a state of being struck*.

^b The past participle, in English, appears to be transitive, in such expressions as this. The Latins say *habebat persuasum sibi* — *habuisse suspectas* —

Accident, by κυρω, or τυγχανω.

Μενε ως κυρεις εχων (σεαυτον). *Remain as you are.*
 Τυγχανει περιπατων. *He is walking.*
 Οστις αν τυγχανει. *Whoever he is.*

90. To express the *completion of an event*, *ειμι* is used, with a past participle. The present of *ειμι*, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical; while *εσθωμαι* expresses the future perfect, in the indicative; as the subjunctives of the aorists do, in that mood; as,

Τους συκοφαντας της πολεως ην δι- *He was after driving the in-*
ωξας. *formers from the city.*
 Κτημα και έρμασον εση ανατεθει- *You will have offered an ac-*
κως. *quisition and lucky gain.*

91. *Anticipated performance* is expressed by *φθανω*, or *προφθανω*, with a participle. This expression is so energetic, that it cannot be literally rendered into any other language; as,

Συντιθενται φθασαι τι δραγαντες η *They conspired to do something*
παθειν. *to avoid suffering.*
 Ουκ αν φθανοις διηγουμενος. *You cannot too quickly tell.*
 Οστις αν φθανη φιλον ευεργετων. *Whoever has first conferred a*
kindness on his friend.

92. *Secrecy*, so as to escape not only the knowledge of another person, but even a person's own consciousness, is expressed by *λανθανω*, with a participle. As the Latin and English have no word corresponding to *λανθανω*, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

Ελαθον τινες ξενισαντες αγγελους. *Some persons entertained an-*
gels unawares.
 Λησουσι λεγοντες ο μη δει. *They will be ignorantly saying*
what they ought not.

93. A variety of other circumstances are expressed, by joining appropriate adjectives with *ειμι*, and participles; as,

Φανερος ην άμαρτανων. *He sinned openly.*
 Αδηλοις εσθωμεθα ποιουντες. *We will do it secretly.*
 Ου πωποτ' εξαργος εγενομην μαθων *I never denied that I had learn-*
τι *ed any thing:*

94. Sometimes the indicative, or infinitive, is used, instead of the participle; as,

Δηλοις αμεν, ότι ουκ αποντες μαχο- *Let us show that we fight wil-*
μεθα. *lingly.*

and the like. But they cannot combine two participles; as, *εχων ταραξας*, *having disturbed*; which they render, *quum turbassem — es — et*, &c.

Εἰ παρειχεν, αδηλος εστι:

**Ουκ αν εξαρνος γενοι μη ουκ εμος
υιος ειναι.**

It is not certain, if he furnished.

*You cannot deny that you are
my son.*

95. *Strong regret or dissatisfaction at a past event, is expressed by the imperfect, or second aorist of οφειλω, to awe; agreeing, in number, and person, with its subject; and, commonly followed by the infinitive. The particle ειτε is frequently joined with οφειλω; as,*

Μη οφελον νικαν.

Αιθ' οφελον μειναι.

Οφελεις ολεσθαι.

I ought not to have overcome

I ought to have remained.

You ought to have perished.

96. *Imperious duty, or necessity, is expressed by verbal adjectives in τεος; either agreeing with their substantives, or, which is more usual, having their agents in the dative, and governing their objects, as the verbs do, from which they are derived; as,*

Ο αγαθος μονος τιμητεος.

Τινι την χαριν ιστεον;

**Φευκτεον τω σωφρονουντι το προς
δοξαν ζην.**

*The good man alone must be
honoured.*

*To whom is the favour to be
acknowledged?*

*The wise man must avoid mak-
ing glory his object in life.*

IX. PREPOSITIONS.

97. There is nothing more necessary, in acquiring a knowledge of the Greek language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted, by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition*. But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori*, will afford little instruction; when the deriver can know nothing, and may guess any thing.

The second method is more unphilological still: That is by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and, although it may be very difficult to analyze a phrase, so as to ascertain the meaning of each constituent part,

when they are amalgamated; yet we are not rashly to pronounce that it is impossible, or to charge the noblest, and most accurate language, with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed*, or *from which it proceeded*; the dative that *to which any thing was acquired*, *from which it was taken*, or *by which it was done*, and hence, interchange in general; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *præposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning, but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions: and an attention to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy manner of understanding them is, to conceive one body, in a state of rest, and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

- | | | |
|--------------------|------------|--------------|
| 1. In conjunction. | 5. Below. | 9. Around. |
| 2. In opposition. | 6. Before. | 10. To. |
| 3. In. | 7. Behind. | 11. Through. |
| 4. Above. | 8. Beside. | 12. From. |

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Σὺν, with.

In opposition. Ἀντί, against; and, as the part opposed must be considered the front, αὐτί, before.

In. Εἰς, into, and *in*; εν, within; and, where several objects are placed together, μετα, *in among*.

Above. Τιπέρ, completely over; ἀνα, risen to top; επι, come to, and upon; κατα, descended upon.

Below. Τιπο, completely under; κατα, descended to bottom.

Before. Προ, before, *in place*, or *order*; αὐτί, *in opposition*. See above.

Behind. Μετα, after, *in order*.^a

Beside. Μετα, following beside; κατα, descending, or set down beside; προς, merely, or nearly *in contact*; παρα, *in complete juxtaposition*.

Around. Αμφι, *on each side*; περι, completely around.^b

To. Μετα, following after, or coming over to; προς, towards, to contingently; επι, to and on; εις, to, *into*; παρα, unto, coming along side; ἀνα, up to; κατα, down to.

Through. Ανα, through, from bottom to top; κατα, through, from top to bottom; δια, through, as dividing; pervading, or moving in any direction, except directly up or down.

From. Προς, from slight adhesion; παρα, from strong adhesion; απο, from surface, or resting on; εκ, out of; κατα, from bottom descending.

102. From this theory, the true meaning of the prepositions may be easily ascertained; and it will appear that those which seem to have the most opposite meanings, as παρα and προς, retain in every instance, one signification; viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it*.

1. Αμφι, *on each side*.

2. Ανα, *up to, up through, upon*.^c

3. Αυτί, *opposite, before*.

^a When the relations to be expressed were more complex, including those of *three* or more objects; such as, *behind, beyond, &c.*; or when the idea of *distance*, or the like, was to be added to the primary relation, adverbs of place were introduced.

^b Αμφι and περι are sometimes used together: as, αμφι, περι, βωμον, *round about an altar*; sometimes they are used indifferently for each other, and, in some books, as the septuagint, αμφι is hardly ever used.

^c Contrary to every principle of philology, ἀνα is said to mean, sometimes, *up and down*; and the assertion is illustrated by such examples as

Εἴη ἀνα στρατον.

He went up and down the army.

But what occasion is there to suppose that the person mentioned, returned upon his steps at all? Would any critic say that ἀνα στρατον φχετο κηλαθεοι,

4. *Από*, from surface, or resting on.
5. *Δια*, through.
6. *Εἰς*, into, in.
7. *Εκ*, out of.
8. *Ἐν*, in, within.
9. *Ἐπι*, unto, on.
10. *Κατά*, down to, down through, or beside, at oottom, down from.
11. *Μετά*, following over to, with, among.
12. *Παρά*, unto, beside, from adhesion.
13. *Περί*, around.
14. *Πρό*, before.
15. *Προς*, towards, to, at, from contingency.
16. *Σύν*, together with.
17. *Τπερ*, over.
18. *Τπο*, under.

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which flourished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.^a Hence the propriety of following nature in the progress of language, in order to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various uses of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical

should be rendered, *The arrows of the God went up and down the army*; as if an arrow sent from a bow could change its direction?

Even when *ἀνα* and *κατά* are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

^a Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

Multa renascentur, quæ jam cecidere; cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est, et jus, et norma loquendi.

use of the prepositions. The following examples may serve as a specimen of it:

Ελασας τον ιππου ανα κρατος.
Κατεσκηψαν, ανα χρονον, εις πολεμους.

Ελαβον ανα δημαριου.

Αυθ' ον δικαια εποιειτε.

Απο γλωσσης εδεηθησαν.

Οι απο της Στοας, απο της Ακαδημιας, κ. τ. λ.

Οι απο της Βουλης.

Δια τριτης ημερας.

Τα χρηματα αυτων δι' αφελειας εθεντο.

Δια χρονου έωρακειν αυτου.

Παντας ήκειν Αθηναζε, εις την σεληνην.

Αυτισχοντες εις όσον ενεδεχετο.

*Οριου καραιτησαι εκ των ευοντων.

Την εν ποσιν (χωραν) αει πειραται αιρειν.

Τους ύστατους ειποντας εν οργη ποιεισθε.

*Ο επι των βασιλικων σφραγιδων.
Επει εφ' έσυντων εγενετο τα στρατοπεδα.

Επι αρχοντος Αθηναιοις Νικοστρατου.

Τα μεν εστιν εφ' ήμιν, τα δε ουκ εφ' ήμιν.

Εμε επ' αγαθοις διαπρεπεστεραν φαγηναι.

Βασιλεις οι επι διαδοχοις παισιν ετελευτησαν.

*Η κατα ποδας ημερα.

Οι Αθηναιοι, κατα μιαν γανυ τεταγμενοι, περιεκλεον αυτους κυκλω.

Παρα τοσουτον ου κατεληφθη, παρ' όσον οι διωξαντες της ευθειας εξετραπησαν.

Αυτω μεν ο δημος, προ πολλου της πολεως ουτι, θηρητα.

*Driving the horse at full speed.
In progress of time they were engaged in war.*

*They received one penny each.
Because you did just things.*

*They made a verbal request.
The Stoics, the Academics, &c.*

The senators.

Every third day.

*Their property they made their own, put to their own benefit.
It was long since I had seen him.*

That all should come to Athens, at the new moon.

Having resisted as long as they could.

Avoid an oath as much as possible.

He endeavours always to take the country to which he comes.

You are angry at those who spoke last.

*The keeper of the king's seals.
When the armies were in their quarters.*

When Nicostratus was Archon of Athens.

Some things are in our power, other things not in our power.

That I shall appear much more conspicuous.

Kings who died, leaving children to succeed them.

The following day.

The Athenians, having their fleet drawn up in a single line, sailed round them in a circle.

By this means only he escaped being taken, that the pursuers turned out of the way.

The people met him a considerable way before the city

Προς Διος, διηγησαι ἡμιν.

*For the sake of Jove relate to us.
To be writing letters.*

Προς επιστολαις ειναι.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Απο σπουδης, *diligently.*

Απο του εικοτος, *unlikely.*

Απο των φανερων, *openly.*

Δι' ακριβειας, *correctly.*

Εις ιερη, *contumeliously.*

Παρ' ολιγον, *nearly.*

Επι τυχη, *accidentally.*

Προς χαριν, *agreeably.*

Κατα μεγα, *greatly.*

Παρα πολυ, *not nearly.*

X. CONJUNCTIVE AND ADVERBIAL PARTICLES.

106. No language abounds more in the use of particles than the Greek. Besides such as are common to other languages, the Greek has certain particles to denote,]

1. *Emphasis*; such as η , $\delta\eta$, *truly*; $\pi\omega\nu$, *probably, no doubt*; $\tau\omega\nu$, *really*; and $\gamma\varepsilon$, which is connected with the emphatical word in the sentence, although several other words sometimes intervene; as,

Ει μη δλον, μερος γε.

If not all, at least a part.

2. *Consequence*; such as, $\alpha\nu$, *next*; $\alpha\rho\alpha$ and $\beta\alpha$, *therefore, then*; $\alpha\nu$, denoting that the verb to which it is prefixed, expresses an idea consequent on that expressed by the preceding verb; as, (see obs. 74, 75, 76.)

Αυταρ επει κατα τεκν' εφαγε στρουθοιο.

Next, therefore, when he devoured the young of the sparrow.

Αρα οισθα;

Do you know therefore?

Εγωγ' αν ειπον ει παρων ετυγχανον.

If I had been present, I would have spoken.

3. *Distinction*; $M\epsilon\nu$ is, generally, placed in the first clause of a paragraph, and $\delta\varepsilon$, in each of the succeeding ones; as, (see obs. 23.)

Τα μεν εστιν εφ' ἡμιν, τα δε ουκ εφ' ἡμιν.

Some things are in our power, and other things not in our power.

Εμοι μεν το φαρμακον, Πτοιοδωρῳ δε το αφαρμακον επεδωκε.

He gave the poison to me, but the unpoisoned (cup) to Ptoiodorus.

107. Some ancient writers, particularly Homer, make so frequent use of particles denoting *emphasis*, and *consequence*, that critics, wanting inclination to investigate the meaning of each particle, have contented themselves with calling several of them expletives. But however they may appear to persons whose language has no exactly corresponding words, it is certain that each of them has its proper, and distinct signification; and, where the same particle is repeated, or synonymous ones are used, it is done for the sake of emphasis. (see obs. 29, 30.)

THE END.

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